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THE PENTECOSTAL evangel

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT WITH THE LORD

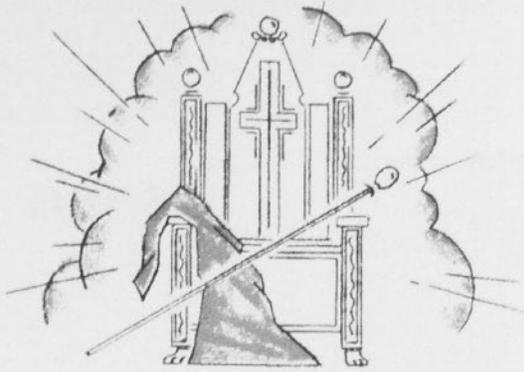
DECEMBER 20, 1964

TEN CENTS

Unto Us a Child Is Born



BORN TO BE KING!



BY ALICE REYNOLDS FLOWER

"Behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matthew 2:1, 2).

WHAT PROPHETIC WORDS THE WISE MEN SPOKE! POSITIVE, assured words of inquiry. The status of the One sought was never in question—only His location. The star had led them in their confident quest for a promised potentate. Now they were nearing the anticipated goal—the actual sight of the King.

And what was their purpose in coming? To worship Him for whom they had undertaken their long, toilsome journey. Herod's questioning brought some enlightenment from his counselors; but it also prompted the wily king's subtle suggestion that could have involved the searching noblemen in a deadly scheme. A new king? A possible threat to his throne? The very thought chilled the marrow of Herod's bones.

But the Wise Men traveled on, for "lo, the star which they saw in the east went before them, till it came and stood over where the young child lay." No sly Herod could deviate those dedicated seekers as God directed their course. Now that their journey was ended "they rejoiced with exceeding great joy." The star stood still! Mission accomplished! No wonder they rejoiced.

There was no hesitancy as they entered the house, though perhaps it was a humble one. No hesitancy as they opened their treasures and presented their gifts—gold, frankincense, and myrrh. The same faith that prompted their journey now accepted, joyously and wholeheartedly, the Babe in His mother's arms as the promised King. Here was the King of the Jews, born in Bethlehem of Judea as foretold by the prophet Micah. Completely satisfied, they returned "into their own country by another way."

* * *

"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (John 6:15).

YEARS HAD SPED BY. THE UNANNOUNCED KING HAD opened His ministry to His people. Often the wise Mary had pondered various and unusual developments. So much

she knew, but there was much beyond her comprehension. Obedient to the angel's command she had called Him *Jesus*, the simple name denoting Saviour. Others had added *Christ*, yes, even *Lord*. The name *Lord Jesus Christ* carried tremendous import.

There had been a marvelous, impromptu supper on the mountainside one late afternoon. Thousands were fed from a lad's lunch of bread and fish, as the wondering disciples ministered and the multitude partook of the abundant supply. The unannounced King presided over the miraculous feast until everyone was satisfied and the leftovers were thriftily placed in 12 baskets.

How quickly the news of such amazing provision spread far and wide. "Here is the answer to our poverty," cried the people. "Let us make Him KING! No more food shortage with such a Monarch."

They came to make Him their King by force, but see how quickly He withdrew leaving a frustrated and disappointed delegation. The hour for His declaration as King had not yet come.

* * *

"And Pilate wrote a title and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS...and it was written in Hebrew, and Greek, and Latin" (John 19:19, 20).

NONE OTHER THAN PILATE, THE ROMAN GOVERNOR, had ordered that inscription. And he refused to change it in spite of the insistent demand of the chief priests. Pilate had laid considerable emphasis on the title of *King* in the judgment hall, while addressing Christ and in presenting Him to the multitude. "Jesus of Nazareth, the King of the Jews." Deeply significant were his words, "What I have written, I have written."

The King had accepted the scarlet robe of royalty from the mocking soldiers. He had submitted to the cutting thorn-crown, and had grasped the reed-sceptre. Now from the cross He was presented to the world of onlookers. Here in the bitterest hour of suffering and shame came most fittingly the announcement of His elevation to the throne. "Hail, King of the Jews!" By tasting death for all men He opened the door of eternal life—the corn of wheat dying to bring forth a glorious harvest—the Good Shepherd giving His life to save His sheep. Forever the King would be identified with the cross on Golgotha's rugged knoll with all its attendant humiliation.

* * *

"Wherefore God hath highly exalted him, and given him a name which is above every name...that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:9, 11).

A WONDROUS RESURRECTION MORNING FOLLOWED GOLGOtha's humiliation, but without the cross there could never have been this glorious completion of our redemption. He was born a King. He ministered as a King.

(Continued on page twenty-one)



An Unforgettable Christmas

BY WILLIAM NELSON SACHS

DARK THREATENING CLOUDS BEGAN TO BLANKET THE sky. The wind shifted northward until the top of the nearby elm shivered in the cold. None of these omens dampened the family spirit, however, because tomorrow was Christmas!

It was true that the radio predicted light rain and colder temperature, but no drastic change to hinder the joyous homecomings and festivities of Christmas. Special preparations of food, gifts, and decorations were all complete. The children's eyes were dilated with anticipation and joy. The very atmosphere of the home was charged with the spirit of Christmas.

During the night a slow steady rain began, punctuated by sharp blasts of north wind. Being anxious about the weather I got up occasionally and peered out into the darkness but nothing seemed amiss.

The next morning the windows had an unusual appearance. Everything outside had a fuzzy look like a picture taken out of focus. A sharp groan from the trees was heard as the wind twisted a frozen limb. No traffic was moving. The telephone was deadly silent.

Meantime the aroma of giblet gravy and bubbling cranberries filled the house. In a few hours the relatives and friends would arrive. When it was almost dinner time we took turns watching for their arrival.

Then the shock hit us like an earthquake. There wasn't going to be a family reunion! The freezing rain had sealed the roads with a coat of ice more than an inch deep and was continuing to fall from leaden skies.

Could there really be a Christmas without the fellowship and laughter of the family? The empty chairs spoke

eloquently in the language of loneliness. The table was overflowing with an abundance of food, but no guests. There were gifts under the tree, but no recipients. Now the gloom from outside did begin to creep into the room. What promised to be the year's greatest joy was rapidly becoming the year's greatest disappointment.

When it was time to eat I bowed my head and returned thanks. No one could eat. My wife broke the silence. "The true Christmas is one of sharing," she said. "There must be lonely people somewhere in the neighborhood. Perhaps we can share our dinner with them."

Without eating the family left the table. The food was generously placed in covered dishes and I started my treacherous journey down the glassy road, praying as I went. I passed many homes before I felt impressed to stop. At a little white house with drawn blinds I turned into the driveway.

A man responded to my knock. Four hungry-looking children gathered around him as I entered and began to unload the turkey, cranberries, vegetables, salad, hot rolls, and desserts.

"How did you know that my wife had just returned from the hospital yesterday and is still bedfast?" the father asked with moistened eyes and quivering lips. "We don't have as much as a crust of bread in our house for our Christmas dinner!"

Before I could swallow the growing lump in my throat little Jimmy shouted, "But Daddy, God knows. He heard my prayer!"

Back home, the food was warmed over by the time I sat down again with my family for our Christmas dinner. Outside the freezing rain had turned into snow and the ground was rapidly becoming a delicate white. With bowed heads the family prayed worshipfully: "Our Heavenly Father, we thank Thee for a cheerful Christmas!"

William Nelson Sachs is the new pastor-elect at Berea Temple in St. Louis, Missouri. This incident occurred in 1952 when he was pastor in another city. The family that received the food later became regular attendants at his church.

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STATEMENT OF FAITH

WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ's coming. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ. WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

Joy at Christmas

"Fear not," the angel said: "for, behold, I bring you good tidings of great joy." There was fear in the world into which Christ was born, and there was much suffering, just as there is today; but God became flesh at Bethlehem to bring mankind a joy that drives out every fear and sorrow.

What depths of joy His presence brings to the soul! Captain Alan Gardiner found this out when he died in South America for the gospel's sake. No doubt you know the story—how the relief ship failed to come, and the people drove him to the shore of Tierra del Fuego. There was no help from inland, and no help came across the sea, but God was with His servant and in His presence was fulness of joy.

While Gardiner waited in vain for the relief that should have come, one after another of his party died, but in that lonely bay he found what he called his Bethel. He recorded his experiences in a diary. He had nothing to eat for two weeks, and his hand grew too weary to write; but when the relief ship finally arrived and they found the Christian martyrs lying dead upon the cliff, they discovered the diary with this entry: "Awake or asleep, I am beyond comparison happy."

"Your heart shall rejoice," the Saviour said, "and your joy no man taketh from you." This joy is rooted not in earthly circumstances, which are always uncertain, but in Christ's companionship, which is always sure. Nor is it merely a natural cheerfulness. Some people are blessed with a native optimism while others are congenital pessimists; but the joy that Jesus brings goes deeper than these things. You know, a lake may seem to be very clear when it is calm, but when a storm whips up waves the water becomes full of dirt and debris that we never suspected were present. So it is with the natural man. The storms of life bring to the surface what lies below. Gloom, despair, and bitterness appear where once there was only mirth and cheerfulness. The best advice the world can offer is, "Grin and bear it," but the man or woman who has Christ in his heart can "sing and bear it."

Robert Louis Stevenson gave a parable of his soul's garden. He drew a word picture of his going out and finding in his garden a plant that was growing everywhere. It flourished with the greatest profusion. He asked his gardener, "What is this herb?" The man replied, "The herb of resignation." And Stevenson, showing an unusual amount of religious insight, said to him: "Out with it, man; out with it! I will have none of it any longer. Replace it with the herb of joy, but see it is the flowering sort."

The world needs the herb of joy, and it needs "the flowering sort." A sign in the vestibule of a hospital said: "Never utter a discouraging word while you are in this hospital. If you can't smile, don't go in." People who truly know Christ have a joy that radiates hope and courage to those around them. It is not a surface quality. It is deep and constant, intensified in many cases by tests and trials. As one old writer said: "Joy is one of those birds of paradise which, when man fell, was about to fly back to its native heaven; but God caught it in the silken net of promise, and retained it to sing in the cage of a broken and contrite heart."

May your heart sing this Christmas with the joy that Jesus came to earth to bring.

—R.C.C.



The Fulness of the Time

BY ROBERT L. BRANDT

WE ARE FAST APPROACHING CHRISTMAS, THE DAY WHEN a major part of the world celebrates the birth of the Christ child.

Actually, December 25 is not Christ's birthday, but was originally the date of the Roman pagan feast of Saturnalia. On that day the worshipers of this false god gave themselves up to revelry and debauchery. It was a season of goodwill. No criminals were executed on that day, and friends gave gifts to one another. Even slaves enjoyed freedom that day. Of course, the early Christians could not participate in anything of this nature, so they seized upon the day to celebrate the birth of our Lord.

Whatever was the actual date of Christ's birth, we are certain of one thing; the events surrounding Christ's birth were timed with precision. "When the fulness of the time was come, God sent forth his Son... that we might receive the adoption of sons" (Galatians 4:4, 5). God operates His program according to the strictest schedule. Each event took place at exactly the right time, at God's time, and in the fulness of time.

In the first place, *when the fulness of the time was come*, spiritual drought prevailed in Israel. Isaiah the prophet foresaw these conditions with much clarity and stated He would be "as a root out of dry ground" (Isaiah 53:2). For 400 years there had been no message from heaven, no revelation from God. Thus the time was ripe for the birth of Jesus, the King of the Jews.

When the fulness of the time was come, John the Baptist was born. His birth, too, was exactly on schedule according to the divine plan. Zacharias and Elizabeth had longed and prayed for a child, but now they were old and their hopes had faded. Zacharias was one of 20,000 priests in Israel who engaged in the priestly services of the temple. They served in turn, by courses, and each man's duty was determined by lot. Once in a lifetime a priest had the privilege of offering incense, the highest duty of all. On this particular day the lot fell to faithful old Zacharias.

Three blasts on silver trumpets announced the time of the morning sacrifice. An assistant to the aging priest cleaned the altar. Another placed live coals upon it. Then Zacharias, fulfilling his once-in-a-lifetime duty, entered the holy place. He placed the incense upon the altar and a cloud arose. *At that instant, the supreme hour*

of all his priestly life, the angel Gabriel appeared!

Zacharias was agitated and terrified, for one might not see God and live. But then came the angel's unbelievable announcement, "Thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." The fulness of time had come. It was time for the herald of the King to make his appearance.

Then again, *when the fulness of the time was come*, the angel Gabriel visited Mary. It is noteworthy that the angel came after the espousal but before the marriage. Someone may question, "Why did the angel not come to Mary before the espousal and thus spare Joseph the embarrassment?" God had a reason. In Joseph's veins was royal blood. Because he was of the house of David his progeny could claim a legal right to the throne. The angel came at precisely the right time when Joseph could be involved and yet not be the father.

When the fulness of the time was come, a taxing took place. Since Joseph and Mary lived in Nazareth it might have been expected that the babe would be born there. But the prophet Micah had said, "Bethlehem." And God in His infinite foreknowledge had foreseen the decree for the taxing which would place Mary in Bethlehem when the time came for her to be delivered. All the events surrounding the Saviour's birth were divinely planned and divinely synchronized. *When the fulness of time was come* Mary and Joseph were in Bethlehem and the babe was born there.

Events of precise timing are not confined to the Saviour's first coming. The whole plan of God is so ordered; the all-wise, all-knowing God of eternity could operate in no other way. To Him the end is known from the beginning. His plan of the ages is not predicated upon the uncertainties and temperamentalities of men. He foreknew and He foresaw; therefore He could predestinate.

In the fulness of the time God will send forth His Son again. But when He comes this time, it will not be in veiled silence to a lowly manger as the Lamb of God. Instead it will be with trumpet sound He will come suddenly as the Great Shepherd of the Sheep, to call His flock to the heavenly fold, and as the Bridegroom going forth to call His beloved unto Himself. Be sure you are prepared to meet Him. The "signs of the times" lead us to believe His second coming must be very near.

J. W. Tucker Lays Down His Life in the Congo

ANOTHER COURAGEOUS SOLDIER OF THE CROSS HAS FALLEN on a foreign battlefield. Joseph W. Tucker, 49-year-old Assemblies of God missionary, was brutally beaten to death by Congo rebels on Tuesday, November 24, in the pitiless massacre that wiped out scores of white people and hundreds of Congolese, stunning the free world.

"J. W.," as Brother Tucker was known to his friends, was among an estimated 60 Europeans and Americans who were herded into the Dominican mission at Paulis to receive cruel beatings on the eve of the Belgian paratroopers' rescue operation. Survivors said the rebels used "clubs and bottles against their victims who had their hands tied behind them."

It was reported that the beating of Brother Tucker took 45 minutes—"one stroke at a time with each stroke coming after his groaning from the previous stroke ended." One third of the 60 victims did not survive the ordeal. Their bodies reportedly were thrown into the crocodile-infested river.

We are reminded of Psalm 74:20 which says, "The dark places of the earth are full of the habitations of cruelty." All our missionaries are well aware of this fact. They are not surprised when unsaved men behave like savages. They realize these people do not know Christ; that is why the missionaries went to Paulis—to carry Light to the dark places; to turn men from hatred to kindness; to teach the gospel of Him who, in the midst of torture, prayed for His murderers, saying, "Father, forgive them, for they know not what they do."

Our missionaries, faced so often with difficult situations, unfriendliness, and danger have demonstrated that Christian love suffers long and is kind; that it beareth all things, believeth all things, hopeth all things, endureth all things. Many Congolese have responded to that love in the past and we are persuaded that more will respond in the future. The sacrifices of the missionaries shall not have been in vain.

The other six members of our missionary staff in Paulis were evacuated safely to Leopoldville by air. They are: Mrs. Tucker and the three Tucker children, Johnny, 18, Carol Lynne, 13, and Melvin Paul, 11; and two lady missionaries, Miss Gail Winters of Gooding, Idaho, and Miss Lillian Hogan of Fort William, Ontario, Canada.

Sister Winters and Sister Hogan returned to Paulis, one of the larger cities in the Congo, in 1962 when the strife and the struggle for power that followed Congo's independence had calmed sufficiently. They were joined late in August 1964 by the Tucker family who were beginning their fifth term of missionary service in that country. Less than a week later, rebel Congolese troops suddenly seized Paulis and the missionaries were completely cut off from the outside world. For over two months they

were under house arrest. No word of their situation reached the U.S. until early in November when an escapee attached to another mission brought word that as late as October 7 our missionaries were all alive and well, although held under house arrest. Even the U.S. consular staff was captive and cut off from Washington.

All white people in the area were being held as hostages, evidently in the hope that their lives might be used to bargain for political and possibly economic concessions. When Belgian paratroopers, flown in American transport planes, dropped out of the Congo sky on their mission of mercy, the rebels retaliated with killings, beatings, and other forms of torture. Had not the paratroopers reached Paulis when they did, more than 200 whites might have been slain including our entire missionary staff.

Our fellowship has lost one of its finest missionaries. J. W. Tucker was saved in Russellville, Ark., at the age of 13. After finishing high school he attended Southwestern Bible School at Enid, Okla. (which later moved to Waxahachie, Tex.), graduating in 1937. He engaged in rescue mission work and evangelistic ministry in the U.S. until 1939 when he went to the Congo.

While en route to his field of labor he met Miss Angeline Pierce, who also had been called to missionary service in the Congo. They were married on April 10, 1941. Besides opening the Ndeya station during their first term, the Tuckers did evangelistic work in the bush and some schoolwork. During subsequent terms they worked at Bible school, elementary school, and workers training, besides supervising national workers, ministering at a military camp, and in the bush. Brother Tucker also participated in translation work. Prior to Congo's independence he was the official Assemblies of God representative to the Belgian government which controlled the country.

Besides his immediate family, Brother Tucker is survived by a sister, Mrs. O. A. Lorton, Malvern, Ark. and a brother, C. Melvin Tucker, North Little Rock, Ark.

Let us continue to pray for these dear ones who are bereaved, that God will comfort and strengthen them; and pray for the people of the Congo for whom our missionaries have given their best. ◀◀

Saved by a Little Child

A Story of Escape from the Congo

By EDITH COCHRANE

HAD IT NOT BEEN FOR OUR BABY GIRL WE MIGHT NOT have escaped from the Congo with our lives. Her name was not Esther, but Ruth, and she was only four months old. Yet it could be said of her, as of Esther so long ago, "Who knoweth whether thou art come to the kingdom for such a time as this?"

I had been told by doctors that I would not have any more children. So we accepted baby Ruth as from the Lord, and our other daughter, Elizabeth, was delighted with her baby sister.

The political situation in the Congo at that time was uncertain. U.N. troops were preparing to return to their own countries. Many wondered what the fourth anniversary of Congo's independence would bring.

July passed uneventfully. We held our tenth anni-



Brother and Sister Tucker and their children, Johnny, Melvin Paul, and Carol Lynne.



Gail Winters (top), and Lillian Hogan

versary services at Bodi. An epidemic on the Tora road prevented eight of our churches from gathering with us. But in spite of this there was good attendance and the blessing of the Lord was in our midst.

August promised to be as quiet a month as any other. However, on the fourth we were amazed to learn over the radio that rebel troops were fighting in the streets of our provincial capital, Stanleyville. What could it mean? Would they come farther north? We thought not, so continued plans for our month of personal evangelism and literature distribution in the Azande Territory. That same evening I read Acts 20:28-38 and it seemed like a farewell message that I would probably be preaching before too long. On August 7, Stanleyville fell to the rebel forces. We were stunned by the news.

Kumboyo, our mailman, cycled 35 miles to Dungu on the following Tuesday, bringing back the news that runaway government troops had arrived and were taking cars and trucks from the white people.

As the days went by, the news was no better. Rumors were rife. We were concerned for our missionaries in Paulis, to the west of us, as we had been unable to contact them on our radio-transmitter network.

On Thursday morning a Greek family came to our mission at Bodi seeking refuge. The evening before, government troops had visited their plantation, demanded their trucks, and searched everywhere for the young man's wife to rape her. Fortunately she had locked herself in the bedroom, but the whole family was frightened by the happenings. They stayed with us for five days, then the news came that the Dungu "whites" were evacuating as the arrival of the rebels was very near. We did not feel we could leave until we had contacted our other missionaries.

On August 21 the British Embassy ordered all British women and children to leave as soon as possible. The following day the American citizens were given a similar request. We contacted the Jorgensons at Andudu on the radio and they drove up to Bodi without incident on the following Sunday.

Rumors continued; tension was mounting. That same

afternoon rebel troops took Dungu. Just five miles away they murdered two government officials. They had taken Paulis and Tora. We were surrounded. Their advance had been swift and with little opposition. Now it seemed it would be too late for us to get away. During the rest of the day, we all spent much time in prayer and tuned in frequently to the radio network operated by another mission. Their missionaries were quickly deciding to leave as they too feared the rebels would soon overtake them.

Monday we spent in prayer. I asked the Lord to speak to us through His Word. As I lay on my bed waiting on the Lord, I opened my Bible to Psalm 41: 1, 2. I knew it was the word the Lord had for us at this time. The Jorgensons had been praying at the same time. Eleanor rose and said, "The Lord is going to speak to us through His Word." Just then I walked into their room saying, "I want to share with you the word God has just given me. 'Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.'"

Putting ourselves in His care and depending entirely upon His promise, we made plans to leave the next morning not knowing what would befall us, but knowing that we were moving in God's time.

Monday, August 25, dawned bright and clear. At nine o'clock we contacted the A.I.M. missionaries on the radio telling them we were aiming to get beyond Dungu that morning and asking them to listen for us at one p.m.; then, if they did not hear us, they would know that we had made it through rebel-held territory.

Our Christians gathered, heartbroken, tears streaming down their ebony cheeks. Pastor Kutala prayed brokenly, "O God, our Father! Help Your children to reach safety." News had reached us that others had been prevented from leaving with a carload of possessions, so we took only four suitcases. Sadly we said good-bye to the people we loved so much.

(Continued on page thirty)

Mary's Uncluttered Consecration

BY MARY J. TREGENZA

"I AM THE LORD'S, BODY AND SOUL. LET IT HAPPEN as you say."

Two thousand years have subtracted nothing from this classic, uncluttered consecration of Mary of Nazareth. To give one's body wholly to the Lord in any age constitutes a major consecration. To dedicate one's soul—with its frontier of personality and its deep recesses of selfhood—is more difficult. But to offer both, fearlessly and unconditionally, and attach the unequivocal rider that even the times and terms are God's—this is consecration!

Jesus Christ shared our humanity, but He reserved the right to choose His own mother. Mary was a deeply reflective, emotionally balanced girl on the threshold of womanhood. She was not a recluse. Some historians claim that Nazareth girls were notoriously beautiful. Be that as it may, Mary's greater beauty was that of the spirit.

It takes strength of character to defer personal happiness. For all Mary knew, the deferment of the consummation of her marriage to Joseph might have been permanent. There was also a wealth of moral beauty in the Nazareth maiden. The Hebrew betrothal was totally binding, the prelude to marriage. But that the relationship was wholesomely free from premarital indulgences was evident by the pure innocence of the girl's reply, "How shall this be, seeing I know not a man?"

Say what you will about the hope in every Hebrew girl's breast to mother the redeemer, it is a mark of truest humility that Mary did not believe herself worthy of such blessedness. "Hail, thou that art highly favored," saluted Gabriel, "the Lord is with thee: blessed art thou among women." If Mary in her secret heart had ever entertained this personal possibility, the significance of such a meaningful salutation would have been welcomed as an answered prayer or a dream come true. Instead, she was greatly perplexed "and cast in her mind what sort of salutation this should be."

It is not surprising that Mary, by all inferences motherless, hurried to the hillside seclusion of her cousin Elizabeth's home with her awesome, delicate news. Luke is careful to record the meeting. Apparently Elizabeth did not see Mary approach, but on hearing the girl's salutation her own babe—the Messiah's forerunner in embryo—leaped in her womb. And Elizabeth was filled with the Holy Ghost.



Can you picture the excited searching of the Scriptures that must have followed? During these weeks did she discover with a fiercely personal delight that Bethlehem was to be the birthplace of her Son?

In the months that followed, the exalted knowledge that the Child within her was the Son of the Highest did not move Mary to frantic and feverish preparation. Obediently she prepared herself for rugged travel in the final hours of her confinement. Nor did she, upon arrival, stoop to remonstrate with the jaded innkeeper. Moving through those difficult hours untouched by the desire for creature recognition, her "be it unto me according to thy word" never wavered. Mary was confident that He who had begun a good work in her was well able to perform it.

In sending His Son into the world, God sent Him, to all appearances, like other men. After the miraculous secret operation of the conception He resumed His common way of working. Nor did Mary question this. She did not strain to ask God for a lavish layette for His Son. She simply "wrapped him in swaddling clothes and laid him in a manger."

Jesus Christ did not unduly exalt His mother. He did not intend that we should. But He did honor her through the prolonged years of His Nazareth minority, and transferred His filial responsibility to a close disciple at the cross. Is there significance in the fact that John alone of the twelve lived to old age? Was he rewarded in terms of the fifth commandment, "Honor thy father and thy mother, that thy days shall be long upon the land which the Lord thy God giveth thee"?

Mary's unusual reflective powers, her ability to keep and ponder the sayings of God, may also have served to enhance the fourth Gospel and preserve such word-for-word accounts as the Lord's Prayer and the Sermon on the Mount.

There is a final glimpse of Mary in the New Testament. She is a widow now, probably in her fifties as she sits for this last portrait. Outside the upper room the only religious system she knew was rocking and crumbling. Deep within her there may have been con-

cern about the leadership of the infant church in the face of its gargantuan task.

The knowledge that all generations would call her blessed had not tensed this woman with spiritual pride. Few indeed would have refused the security of gathering a sentimental following about them in such an hour as this. This was no temptation to Mary. There were still truths to be pondered in Mary's heart. Still promises to be possessed. "Tarry until ye be endued with power from on high," was the command.

Obviously Mary's unique girlhood experience of the overshadowing of the Holy Ghost was not enough. She must know it again. She was still the handmaiden of the Lord, "Be it unto me according to thy word." She who so intimately awaited the advent of the Christ now awaited with others the advent of the Holy Ghost. She was not disappointed. "And suddenly there came a sound from heaven... and they were all filled with the Holy Ghost."

Two thousand years have subtracted nothing from the classic, uncluttered consecration of Mary of Nazareth. Her story begins and ends with the challenge of a rare and wonderful humility. ◀◀◀

A SON IS GIVEN

Glimpses into the customs of the people of the Bible

By RUTH SPECTER LASCELLE

A CHILD IS THE GREATEST OF HUMAN TREASURES. THIS has been the Jewish concept from olden times. To beget and raise children is a religious commandment and the cause for high rejoicing. It is natural that the first child should be received with special attention by the new parents.

When a son is born there is special joy. It is the son who will carry on the family name with honor. Jewish women consider it a great blessing from God to bear a son. The oldest son has always taken first rank in the Jewish family. He inherits a larger share of the family's possessions than any of the other children. In case of the father's death he becomes head of the family to whom the younger brothers and sisters look for advice and help.

The hope of the coming Messiah is deeply rooted in the Jewish soul. Ever since the first promise of redemption, devout Jewish women have hoped to become the mother of the Redeemer. "Who knows?" she may reflect, "perhaps my little boy will grow up to be the deliverer of Israel!"

When Eve gave birth to Cain she exclaimed, "I have acquired a man-child, the Lord!" (Hebrew translation). She believed it was He for whom she waited to redeem her from sin. What a disappointment that Cain turned out to be not the deliverer but the first murderer.

One glorious day in the City of David an event took place of which Isaiah had written: "Unto us a child

is born, unto us a son is given." This Child was more than the greatest of human treasures. He was the greatest of heaven's treasures. He is the Son who far surpasses all the sons of earth. His was a birth at which all the hosts of heaven rejoiced. Mary could truly declare, "I have acquired a man-child, the Lord!" The Messiah had come!

The birth of the Saviour in the City of David caused all heaven "and the morning stars to sing together." But one writer has expressed a significant fact: "Though Christ a thousand times in Bethlehem be born, and not within thy heart, thy soul will be forlorn." When this happens, when a child is born by faith into the family of God, rejoicing in heaven begins all over again (Luke 15:10). We who are the sons of men become the sons of God by faith, all because the Son of God was willing to become the Son of man.

He who was born the son of Abraham, the son of David, brings us into the family of God and we also are sons of David, sons of Abraham, of the heavenly family *by faith*. "He came unto his own, and his own received Him not. But as many as received him, to them gave he power to become the sons of God..." (John 1:11, 12).

On the thirty-first day after a Jewish child's birth, a home gathering is arranged in accordance with a stern command in Exodus 13:13. Relatives and friends are invited, and among them is a *kohen* (priest) who is thought to be a descendant of Aaron. The ceremony consists of reciting prayers and the payment of five *shekalim*, or the more popular sum of five silver dollars. The boy is then pronounced redeemed or freed from the service commanded for all firstborn males. (Unless the *kohen* is very poor he returns the money to the parents who give it to a worthy Jewish cause.)

The redemption practice is almost extinct. It remains only among the very orthodox Jews, and is kept in remembrance of the salvation of the firstborn in Egypt when God commanded the children of Israel to substitute a lamb for their deliverance from death. The redemption ceremony is followed by a party celebration as an expression of thanksgiving for this privilege.

It is written concerning the firstborn Son of Mary: "...They brought him to Jerusalem to present him to the Lord" (Luke 2:22). Simeon, led by the Spirit into the temple on this special occasion, must have held many boy babies in his arms for the redemption ceremony, for he was growing old. But this Son needed not to be redeemed. He came to redeem all those who put their trust in Him. Looking upon the Infant Christ he declared, "Lord... mine eyes have seen thy salvation."

Simeon's experience need not be unique. In every age it is the Holy Spirit's greatest work to bring men and women from the awareness of their need of a Saviour to the discovery of the Christ and the joyful revelation, "Lord, we have seen thy salvation."

* * *

(The foregoing article is a chapter from the book *The Bud and the Flower of Judaism*, by Ruth Rachael Specter who is now Mrs. Walter Lascelle. This volume is full of interesting facts concerning the religious life of modern orthodox Jewry. It is packed with enlightening information for Christian and Jew alike. This 310-page cloth-covered book may be purchased from the Gospel Publishing House, 1445 Boonville Avenue, Springfield, Missouri 65802 at \$3.00. Catalog number 2-EV-478. Please mention both the number and the title when ordering.)

SOMETHING BETTER THAN A BOTTLE

—BY ARTHUR H. TOWNSEND

A SHORT TIME BEFORE CHRISTMAS IN OUR CITY, A MAN was crossing a street on a dark night, jay-walking and befuddled by drink. A car struck him and his head hit the pavement. There he lay—dead—still clutching a half-filled bottle of liquor that was spilling out on the pavement.

Even in death he had not relinquished the evil that had caused the destruction of his body and soul. He died with a bottle in his hand!

Quite different is the story of another man of our acquaintance. His family had gathered around the breakfast table on Christmas Day. The whole family was looking forward to a bright and happy Christmas. But Dad had not come down to breakfast, though he had been called repeatedly, and they wondered why he was not responding. Eventually someone went upstairs to bring him down. They found he would never again celebrate a family reunion on Christmas Day. He was kneeling in his room, slumped partly across the bed, with a Bible in his hand.

He was dead. But he had lived by the Book and he died with something better than a bottle in his hand.

At this Christmas season, when liquor flows freely and many people seize the anniversary of the Saviour's birth merely as an excuse to indulge in revelry, how would you like to die? When you take the final plunge

into eternity, which would you rather have in your hand—a Bible or a bottle? This could conceivably be your last Christmas on earth, couldn't it?

Liquor does nothing good for a man or a woman. When one is leaving this life he needs all his faculties alert. He should know where he is going. But the drunk's mind is robbed of all spiritual understanding by the befuddling effect of the liquor he drinks. He does not know the right destiny for eternity; neither can anyone point the way for him. The Bible reads, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Proverbs 20:1).

When a man dies on his knees, with a Bible in his hand, you can be sure he chose the better way. A man who prays and reads the Bible does not live for the pleasures of this world. His sights are set on things above, where God forever reigns and where there are no liquor bottles. I am confident my friend is now in heaven.

Two divergent ways are marked out by the Bible and the bottle. The Bible points the way to eternal life, eternal light, and eternal happiness. That way is Jesus Christ. He is the way of salvation. He is the source of true joy in this life and in the next.

The Bible is dependable. It will lead you down the right road. It states: "If thou shalt confess with thy



Manifesting His Name

By STANLEY HORTON
Central Bible Institute, Springfield, Missouri

HUMAN NAMES IN THE BIBLE OFTEN HAVE MEANING. God gave the first man the name "Adam" because He formed and shaped him out of the dust of the ground; that is, out of moist, red earth which in the Hebrew is called *Adamah*. "The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Corinthians 15:47).

The second man, the Lord from heaven, was called *Jesus* because this name means "Jehovah is Saviour" (Matthew 1:21).

Names in the Bible are often significant of a person's nature or character. The names recorded in the first chapter of Genesis, for example, indicate the men were all spiritual giants. Seth means *appointed one*. Enos means *mortal one* (as he recognized he was mortal, he humbled himself and led others to call on the name of the Lord). Kenan means *flute player* or *hymn singer*. Mahalalel means *praise of God*. Jared means *one prostrating himself* (in prayer). Enoch means *dedicated one*.

Methuselah's name while still in question, probably means *man sent* or *messenger*. Noah means *comfort*.

Sometimes ancient people named children after friends or relatives, just as we do, so all human names in the Bible are not significant; but the names of God are always meaningful for they reveal His nature and character.

Our Saviour's name, Emmanuel, means *God with us* indicating that in His nature and character He unites the human and the divine. Thus He is able to reveal God in a way that human beings can understand. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

Jesus said, "I have glorified thee on the earth... I have manifested thy name" (John 17:6). He meant that by His words and work He had unfolded and revealed the nature of God. Thus He was able to say to Philip, "He that hath seen me hath seen the Father" (John 14:9). He is even now *God with us*—Emmanuel—a full revelation of God the Father. The divine Son expresses divine nature in real human life. Men, when they see Jesus, know what God is like.

The ordinary Hebrew word translated "God" is *El*, or *Elohim*, and comes from the root meaning strength, power, might. *Shaddai* probably comes from another word for strong or powerful. A similar word is used for a mountain, a mountain stronghold, a mighty fortress. *El Shaddai* is well translated as "God Almighty."

Jehovah is the personal name of God by which He reveals His nature and being in His deliverance of His

mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9, 10).

The bottle points the way to eternal darkness, eternal death, eternal destruction. There is nothing but heart-ache, misery, and trouble in that way. Don't try to drown your troubles in drink. Troubles can't be drowned. They must be faced and overcome, and you can find the strength to do this by letting God help you.

God's Word declares, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat... Narrow is the way which leadeth unto life, and few there be that find it" (Matthew 7:13, 14). Each person must decide for himself. Will it be the broad road—and death? Or will it be the narrow way—and life?

Two men died: one with a bottle in his hand, the other with a Bible. They died as they lived. So will I. So will you.

Christmas is a good time to be saved. The angel's message is for you as much as it was for the shepherds long ago: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

At this Christmas season ask yourself the question, "Bible or bottle, which will it be for me?"

people. On Mount Moriah Abraham called God *Jehovah-jireh*, "The Lord will see and provide" (Genesis 22:8, 14). This reveals His providence and the assurance that He will carry out His plan of salvation by providing a substitutionary sacrifice that will bring life and resurrection power (Hebrews 11:19).

To Israel in the wilderness God was revealed as *Jehovah-ropheka*, "The Lord your Physician," with healing and restoring power (Exodus 15:26); and as *Jehovah-nissi*, "The Lord my banner [or flag]," the One who leads us to victory (Exodus 17:15).

The prophet Jeremiah reveals *Jehovah-tsidkenu*, "the Lord our righteousness," which reminds us that we have no righteousness of our own to stand before God; therefore God has provided a righteousness through the righteous Son of David (Jeremiah 23:5, 6).

The entire Old Testament revelation of God shows the Creator working out a plan of redemption. When God comes to man He comes first and foremost as Saviour and Redeemer. Thus, *God with us* must be called Jesus. When we speak then of the name of Jesus we mean all He is to us as Saviour and divine Lord. When we believe on the name of Jesus we enter by faith into all He is for us. Thus we are saved by His name—saved by what He is (Acts 4:12). We have life through His name—through what He is to us and in us (John 20:31).

No wonder the Bible says, "Let every one that nameth the name of Christ [that recognizes who and what Christ really is] depart from iniquity" (2 Timothy 2:19). In us, the Church, Christ manifests the Father to the world. "Christ in you, the hope of glory." Emmanuel, *God with us*.

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CHRISTMAS EVE on the Mphati Road



SURELY NOT TONIGHT

belonged to the Africans, but this Christmas Eve was to be ours, and ours alone.

And we had prepared for it. A week before, we had cut the top out of a cyprus tree. Now it stood, all glorious, before the large window of our home overlooking one of Malawi's most beautiful valleys. It was festooned with everything three children's minds, plus dad's, could think of. Three stockings hung on the mantelpiece, and all through the day the wonderful smell of cookies and other goodies "mom" was preparing drifted through the house from the kitchen!

Christmas in Africa! There was no snow on the ground, and no relatives were due to arrive, but everything that could be done had been done to create the spirit of the season. The return addresses on the packages under the tree attested the faithfulness of friends in America, and the children were eagerly waiting for the after-supper "opening time."

It was eight o'clock. Well fed, bathed, and clothed in pajamas, our children had climbed into easy chairs around the Christmas tree. The day's climax had come. Now, alone with their parents, they were prepared to relish every happy moment of the evening. *It was not to be.* We had read the Christmas story and were singing (our three loved to sing with mom and dad) when there was a knock at the door. I looked at my wife, and she at me. Please, Lord, not tonight!

Answering the door, I saw Chimetele, an Asian whom the Africans had dubbed "Baldy." In broken African dialect (for he spoke no English, and I no Hindi) he poured out his woe. His car was broken down, his family stranded. Would I take him and his wife and children to their town 20 miles away?

I did some quick calculating. The road to Mphati was abominable. It would be two hours before I could make

By **MORRIS WILLIAMS**

Missionary to Malawi

"ARE YOU GOING TO BE HOME FOR CHRISTMAS THIS year, Dad?" This was a standard question, asked annually in December, for our children had long since learned that the work of the Lord comes first. I remember the injured tone of a fine friend of ours whose Christmas gathering we were unable to attend "just because of an African meeting." She said, "You ought to think of yourself... some of the time, at least!"

A number of Decembers ago we were trying to think of ourselves—that is, we were trying to think of our children who, we felt, had a right to have their mother and father all to themselves on Christmas Eve. We had planned an "exclusive" occasion, Christmas Day, as usual,

the round trip of 40 miles. I looked at the children, at the unopened presents, at my wife. Then my mind pictured Chimetele's family huddled in the darkness along the lonely African road. I knew what I must do. My wife knew too, and never protested, when I said, "I'll be back," and went out into the night.

Christmas Eve on the Mphati road! Chimetele knew nothing of Christ, or of the true meaning of Christmas. To him Christmas was some religious festival associated with increased trade and European parties—a night in which "Christians" got drunker than usual in clubs they had gaily decorated.

Twenty miles and a thousand bumps, and we were at Mphati. As I drank a cup of strong tea brewed in milk and saw the grateful and friendly faces around me in the dim kerosene light of that Asian home, I was glad I had come. Many times I had sought an opportunity to witness to Chimetele. Now, on Christmas Eve, God had given me an open door for practical preaching. I will not try to say what was accomplished that night. I only know we were given a chance to let our light so shine before men that they could see our good works, and glorify our Father which is in heaven. And knowing that God requires not results but faithfulness and obedience, I thank Him for the privilege of demonstrating the Christian spirit that night.

It was after 11 o'clock when I returned home. The house was quiet, for the children had long since gone to bed. The crumpled wrappers, shiny toys, and new clothes gave evidence that the children had had their Christmas—without dad.

My wife who was waiting up for me soon had a cup of coffee ready. "I'm sorry, Honey," I said. "I know the children were disappointed."

"I'm sorry, too," she said

simply, "but I'm glad you helped Chimetele. We never know when an act of kindness will be used to bring these people to Christ—and that, after all, is what we're here for."

I thought of the words of Jesus, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It was a gratifying thought—on Christmas Eve. ◀◀



AFTER ALL, THAT'S WHAT WE'RE HERE FOR . . .



Holiday decorations go up in Ghana, West Africa.

Happiness in a Hospital

By **BONNIBEL ROLL**
Missionary to Ghana

THE AFRICAN NURSE PICKED UP THE MORNING NEWSPAPER from my bedside table in the hospital. The headlines blared the sad tale—"70 bodies, mostly babies, left unclaimed at the City Hospital." The nurse was expecting her first child—she hoped it would be a boy. The headlines left her upset and nearly in tears. So many babies die at birth.

I felt so bad. All day I tried to think what I could say to ease the hurt. Then the Holy Spirit brought to my attention the December issue of our *Ghana Evangel*. The front page story—that's it!

I called the nurse in. "I want you to read a happy story," I said. "It's about a young mother. Her first-born baby was a boy. His name was Jesus. He was born to be the Saviour for *all* people—Ghanaians included."

As I talked of God's love, of Christ's willingness to come into our hearts and be our Saviour and Friend, the tears rolled down the nurse's brown cheeks. The Holy Spirit brought conviction right there in the hospital room, and soon she bowed her head and accepted Christ as her personal Saviour!

I sat on the edge of my bed, tingling with the thrill of having introduced another African to Jesus Christ. Was this the reason I had spent three weeks in the hospital with hepatitis after being in Ghana only one month?

In a few minutes she returned with another nurse asking for an *Evangel*. Her face was radiant. The peace about which the angels sang filled her heart, and heaven filled the room.

The wonderful old story of the Son born so long ago is ever new. Day after day He is reborn in the hearts of those of every nation who make room for Him.

God bless you at Christmastime...

YOUR faithful giving has joined the consecration of our many missionaries to sound forth the glad gospel through all the earth

ASSEMBLIES OF GOD FOREIGN MISSIONS DEPARTMENT



Christmas Was Not Beautiful

By J. B. Phillips

Christmas—although a most wonderful fact of history—was not at the time particularly beautiful. For when God decided to enter the stream of human history by becoming a human baby, He did not choose, as we might expect, to be born in a rich and privileged home. There were no priorities or special advantages for Him. He chose as His mother a peasant woman in humble circumstances.

There was no publicity and no fuss when He slipped like this into human life. It happened in a third-rate country, some 1900 years ago, and very few people knew what was happening. It may look beautiful *now* on a Christmas card or in a religious picture, but there is not really anything lovely in hunting desperately for lodgings when your wife is pregnant and near her time. There is nothing romantic in having your first baby in a draughty cave because no one in the inn next door will give up a bed for you, and it isn't really much fun to put your baby to sleep in the cattle's feeding-trough because there is nowhere else except the dirty floor. The historic fact, shorn of its romance and decoration, was rather ugly and squalid. It is not a pleasant thing for a mother to feel that the world has no room for her baby.

How it must have cheered Mary when the rough shepherds came bursting in, all breathless and excited, saying that they had had a vision of angels up there on the hillside and had been told that this little fellow was really God, and might they please kneel and give Him their presents! How the people snoring comfortably in the inn next door would have laughed at the sight of those country bumpkins kneeling on the stable floor. It would have been as good as a play!

Yet that is how God made His entrance. If you can once imagine the contrast between the splendors of heaven and the squalors of earth you cannot help admiring and loving a character who accepted no special advantages or defenses, who lived life on the same terms as His creatures. That is the real good cheer of Christmas: that God is not an aloof invisible power, but One who actually took the risk of entering this world.

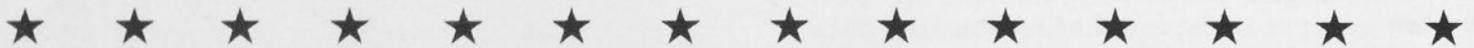
—Lutterworth Press Leaflet

A DEATHLESS HEIRSHIP

The Jewish law of inheritance unquestionably gave Jesus the right to Joseph's estate and title. It would be the same as in the case of a man marrying a widow with children. The eldest son of such a bride stood in the exact place of the eldest son of the man contracting such a marriage. Though a stepson, the law recognized him as eldest son and heir of the house and lineage of the stepfather.

Thus Jesus inherited from Joseph the legal right to be David's seed and heir to the throne of the Jewish nation. Had Jesus remained in the tomb, Joseph's inheritance, rank, and heirship to David's throne would have passed to a son of Joseph and Mary—a half-brother to Jesus—and to the half-brother's descendants.

—C. M. WARD



Christmas Puzzle

—BY DICK CHAMPION

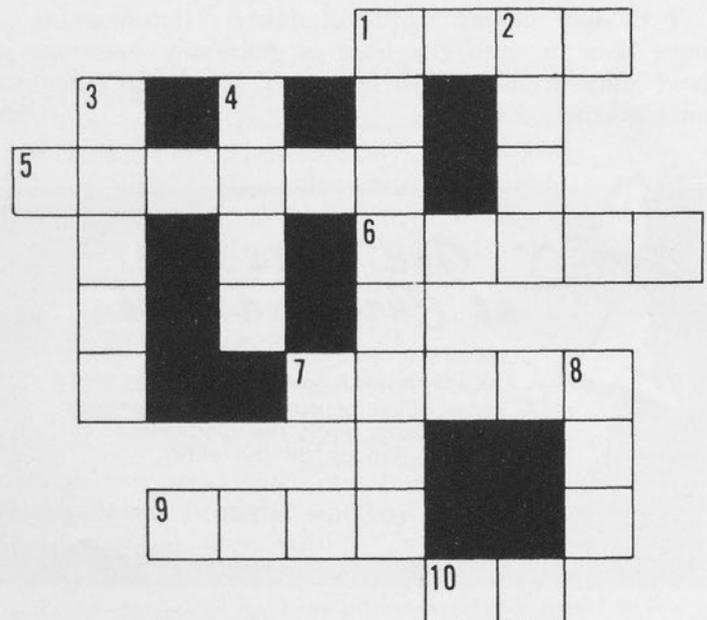
ACROSS

1. "Where is he that is _____ King of the Jews?" (Matthew 2:2).
5. "The beginning of the gospel of Jesus _____ the Son of God" (Mark 1:1).
6. "When _____ the king had heard these things, he was troubled" (Matthew 2:3).
7. "Thou shalt call his name _____: for he shall save his people from their sins" (Matthew 1:21).
- 9, 10. "Behold, there came (9) _____ (10) _____ from the east to Jerusalem" (Matthew 2:1).

DOWN

1. "Now when Jesus was born in _____ of Judaea..." (Matthew 2:1).
2. "The LORD shall _____ from on high, and utter his voice from his holy habitation" (Jeremiah 25:30).
3. "Ye _____ find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12).
4. "When they had heard the _____, they departed" (Matthew 2:9).
8. "And she brought forth her first-born _____, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7).

MUSEMENTS FOR MINORS



Christmas Reconciliation

BY CHARLES MACKAY

*Ye, who have scorned each other,
Or injured friend or brother,
In the fast fading year;
Ye who by word or deed,
Have made a kind heart bleed,
Come gather here;
Let sinned against and sinning
Forget their strife's beginning,
And join in friendship now—
Be links no longer broken;
Be sweet forgiveness spoken
Under the Holly Bough.*

*Ye who have loved each other,
Sister and friend and brother,
In this fast fading year;
Mother and sire and child,
Young man and maiden mild,
Come gather here;
And let your hearts grow fonder,
As memory shall ponder
Each past unbroken vow;
Old loves and younger wooing
Are sweet in the renewing,
Under the Holly Bough.*

—Faith at Work

Ode for Christmas Day

BY HUGH STEVENSON TIGNER

THE cock crew as before,
Not any less or more
Than the usual score.
The sun came up the same
Familiar disc of flame.
On the first Christmas morn
There was nothing stranger
Than a babe, newly born,
Lying in a manger.

No lightning and thunder
Or tearing asunder;
Only quiet wonder
Prevailed. No regal call
Gave summons to the stall,
No one waved a banner.
Who knew the mystery
That God in this manner
Would enter history?

A choice of form so meek
Seemed most unlordly weak;
And to the thoughtful Greek
Deity would not bend
Down to the dust or lend
Himself to servant's part,
The word, *Incarnation*,
Raised in the mind and heart
Scoffing protestation.



The point is hard to take
Into our minds and make
Policy that will shake
Old custom. To receive
A new spirit, believe
Love is the basic force
Seeking to mend the broken—
This bewilders our course.
Thus Christmas has spoken.

—Reprinted from THEOLOGY TODAY

Two Kings

JESUS CHRIST.

King of Kings
Son of God, born of the Virgin.
Fostered in a humble home in
an obscure village.
Served an area smaller than
Massachusetts.
Used His power to perform
acts of service in humility.
Rebuilt shattered lives.
Distinguished for radiating
good will.
Offered salvation to all.
Proclaimed the brotherhood of
man.
Promoted loyalty to God.
Sixty-six Bible books dedi-
cated to Him.
He "shall reign for ever and
ever."
His "dominion endureth
throughout all generations."

CAESAR AUGUSTUS,

Emperor of Rome
Great-nephew of Julius Caesar.
Fostered in the lavish court at
the nation's capital.
Served a vast empire.
Used his power to call atten-
tion to himself.
Rebuilt ruined temples.
Distinguished for constructing
good roads.
Bestowed honor and riches to
a select few.
Talked only of a national re-
public.
Promoted loyalty to Rome.
His name occurs only once in
the Bible (Luke 2:1).
He reigned 41 years.
His kingdom crumbled and
fell.

According to Gospel writers and historians it came to pass in those days that the mighty Caesar Augustus demanded obedience of sturdy Galileans, unaware that someday he would be unworthy to unloose the shoe latchet of the Stranger of Galilee. A comparison of these two kings, Caesar and Christ, is of special interest during the Christmas season.—Wanda Miller

CAROL OF THE CENTURIES

Richard the Lion-hearted was a beloved king in British history who spent most of his time vainly attempting to recover Jerusalem from Saladin, the sultan of Egypt. When the crusade was abandoned, King Richard was shipwrecked on his return home and imprisoned in Austria. His exact whereabouts was unknown. According to legend, the king's favorite minstrel traveled near and far in search of his master. Everywhere he sang the king's favorite song, knowing that if the king heard it he would respond. At length the minstrel came to the castle where the king was imprisoned, sang his song, and was rewarded to hear his king take up the melody from within the castle walls.

So it was with the song of the angels. The strains of hope and peace came to a world imprisoned by the adversary of mankind, proclaiming salvation and deliverance through the birth of Christ. For 20 centuries the song has continued to penetrate the dungeons of dark despair bringing hope to wretched captives, liberating the prisoners of sin.

And in every clime, wherever it is sung, the redeemed of the Lord take up the glad refrain, "Glory to God in the highest, and on earth peace, good will toward men."

—JOHN CARTER



LARGE CO Listens to RE

11th Anniversary of Fruit on ABC Network Being

DURING ITS ELEVENTH YEAR OF MINISTRY ON THE ABC radio network *Revivaltime* has received honors, seen unusual changes made in hundreds of lives, and overcome many obstacles to experience consistent growth in its outreach.

Radio has gained new importance as a means of communication. Latest reports reveal that radio now has more than 80 million listeners daily in the U.S. Nearly every member in American homes now has a radio. Abroad, it is not uncommon to see a half-dressed native carrying an inexpensive transistor radio. These are swiftly covering every continent. As a result, opportunities are expanding for gospel broadcasting everywhere.

Although we have lost key network radio stations in large metropolitan areas, releases on independent stations have filled the gap, and some additional stations have been secured. *Revivaltime* is alert to the new upsurge in



Top left, C. M. Ward, *Revivaltime* speaker, delivers a broadcast sermon from the Elks Auditorium in Modesto, Calif. Middle left, Bartlett Peterson, *Revivaltime* narrator, awards L. B. Lewis, host pastor of Bethel Church in Modesto, the Honor of Origination plaque. Bottom left, more than 1,500 persons pack the Plaza Cinema in Georgetown, British Guiana, for a *Revivaltime* rally. Below middle,



CONGREGATION REVIVALTIME



Fruitful Radio Ministry Being Celebrated Today

radio interest. Today *Revivaltime* is heard on more than 435 stations. As support for the broadcast service increases, we will expand our outreach. *But you and your church hold the key to our future.*

Since its beginning on December 20, 1953, God has blessed this ministry. Coverage has more than doubled. There are 55 station outlets outside the continental United States in addition to 380 at home.

It has been a fruitful ministry. Hundreds have been saved and blessed as a result of the radio preaching of Evangelist C. M. Ward and the anointed singing of the *Revivaltime* choir. During the choir's 30-day summer tour this year 212 persons made decisions for Christ!

Another highlight of *Revivaltime's* 11th year of radio broadcasting was the summer soul-winning campaign. More than 56,000 copies of the prophetic giveaway piece, "Kings of the East," were distributed. Letters are still

arriving telling of the impact of this miniature gospel book.

The broadcast service has done much during the past year to meet the personal needs of many listeners. More than 100,000 letters this year indicate the worldwide outreach of *Revivaltime*. Typical of many is this testimony from a man in Conception Bay, Newfoundland: "It was through your wonderful preaching that I made my decision to become a Christian. I am firmly believing that God will save the rest of my family."

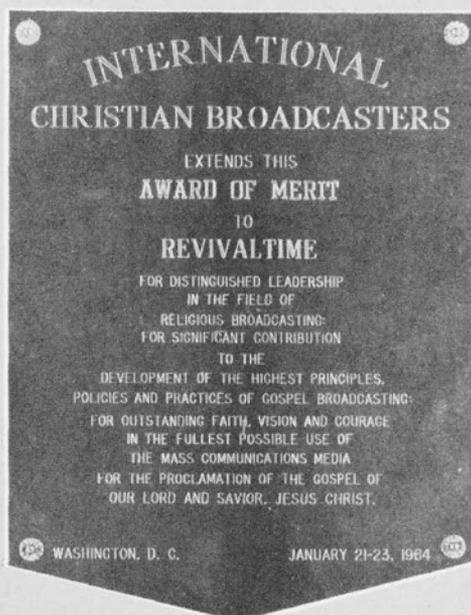
Souls have been saved; homes have been restored; drunkards have received deliverance. As a result, our churches have been strengthened.

Many obstacles will face *Revivaltime* in 1965. Increased costs for air and production time must be met. Many forces are trying to remove evangelical radio services from the air. These financial and spiritual burdens, rest heavily upon the shoulders of the *Revivaltime* team. Your prayers and offerings are greatly needed at this time. Send your church pledge and offering to *Revivaltime* today. (Use the attached coupon.)

Each church pledging regular support to the broadcast ministry will receive the beautiful *Revivaltime* church sign for display on the church, and the pastor will receive a complimentary copy of "Pulpit No. 8," a collection of 52 complete evangelistic sermons preached by Radio Evangelist C. M. Ward on the ABC radio network.

How many thousands will receive, through *Revivaltime*, an opportunity to find Christ as their Saviour in the coming year? For each dollar (\$1) you give 1,200 persons will be reached. Give a generous "Christmas gift" and help send "glad tidings" around the world.

inmates at the Medium Security Prison in Moberly, Missouri, made a stand for Christ. *Bottom right*, the 1963 Award of Merit from the International Christian Broadcasters is won by *Revivaltime*. *Top right*, Lee Shultz, former college representative of the Christ's Ambassadors Department, Assemblies of God, was named Secretary of Radio in May 1964.



Our church wishes to pledge regular monthly support to the worldwide radio ministry of *Revivaltime*. In return, please send the *Revivaltime* church sign and a complimentary copy of PULPIT No. 8 for our pastor. Ministers not pastoring a church may use this form for your personal pledge. You also will receive a copy of PULPIT No. 8.

Monthly FAITH PLEDGE to
THE ASSEMBLIES OF GOD RADIO DEPT. \$.....

Church City State Zip

Pastor or minister

Address City State Zip

Church Pledge Personal Pledge

Here is my special "Christmas Gift" for *Revivaltime* \$.....

REVIVALTIME • BOX 70 • SPRINGFIELD, MO. 65801

God's Christmas List

(WMC's Help with the Gifts!)

By Ann Ahlf

WITH SONG AND PRAYER AND ADORATION WOMEN'S MISSIONARY Council members celebrate the coming of the Lord to earth and into their own lives. Each year they repeat the ancient story, but try to interpret it anew in terms of the modern world and its problems. For Christmas is always contemporary or else it is meaningless.

At one Christmas season a western plains pastor lay sick in bed. His wife worked overtime to care for him, their three children, and the urgent needs of the congregation. Special program time was approaching. There were no new dresses for the little girls of the family and no time for sewing.

A week before the important day she answered a knock at the door to find a WMC member from another town 50 miles away. Under her arms she carried a box. In it were two dainty blue dresses suitable in every way to meet the need.

Incidents like the foregoing are not uncommon among WMC's. Mrs. T. E. Gannon, District WMC President of Iowa, relates the following story:

"Twenty-five years ago my husband was pastoring a pioneer church in the bluegrass region of Kentucky. One day just before Christmas the postman brought a package to our door. It contained two beautiful dolls. Their clothes were all handmade. Each tiny seam and buttonhole was a work of art. Though there was no identification attached, I immediately decided they must be for our two small daughters.

"Later I learned that the dolls were part of a box of gifts sent from WMC ladies of a midwestern assembly to a mountain missionary for the children of her Sunday school. The carton had yielded more than the need demanded so the missionary selected the two dolls for our girls, knowing that too often in a pioneer work such toys are only things to be dreamed of."

The Women's Missionary Council of Stamford, Conn.,



◀ Mrs. T. E. Gannon, District WMC President, Iowa.



Mrs. Richard Fowler, Stamford, Conn., and the Christmas dolls she dressed.

makes very generous contributions in the areas of home and foreign missions, says Mrs. Sarah Anderson, president. To their varied schedule of ministries they added a new Christmas venture this year. Mrs. Richard Fowler, one of their members who has a particular love for parentless children, played a major part in the project. While the group furnished remnants of material, lace and thread, she dressed approximately 100 dolls which have been sent to Hillcrest Children's Home, Hot Springs, Ark., as well as to four other points in the States, to two mission stations in Alaska, and to Ghana, West Africa. While the distribution of toys is not a major project of WMC groups, there is a ministry in giving a doll. Many a little girl learns the arts of homelife through the care of her dolly.

The Chanute, Kans., WMC group chose a ministry to shut-ins for a Christmas activity. Each member furnished a few dozen homemade cookies and certain amounts of fresh fruit. They packed the "goodies" in plastic bags to resemble dolls, then consigned them to the young people of the church who on their Christmas Eve caroling tour left the tokens and a cheery greeting at 20 doors.

The WMC group of Newton, Iowa, brightened the Christmas dinner table of four home missionaries with new Melmac dinnerware in sets suited to the size of

their families. Giving these gifts added to the joy they had experienced in providing pretty dresses for three little girls of a missionary family just in time for the holidays.

Christmas Out of Season

In order that gifts may reach their destination in time, WMC's often arrange Christmas projects in late summer or early fall. By this ahead-of-time planning many districts provide quilts by the score, Bibles and Christmas treats for the regular attendants of American Indian and Alaskan mission stations. Mission workers receive gifts of food, clothing and household supplies from their adopting groups.

For the past three years, First Assembly of God, Memphis, Tenn., has invited the teen-agers of Hillcrest Children's Home to their city for a two-day Christmas



Missionary and Mrs. Gordon Jaus and Janet.



Typical bulletin board announcement of Christmas out of season.

celebration in August. Each young person returns home with two complete outfits of clothing and the memory of a wonderful trip.

WMC groups of the West Texas District are among those who celebrated Christmas out of season this year. The sectional representatives planned rallies to which local groups were invited to bring clothing and food for the home missionaries, and Christmas cards with offerings for those on foreign fields. Five home missions packages were delivered to their destinations, and the Christmas offerings for foreign missionaries were forwarded to the Foreign Missions Department at Springfield, Mo.

Mrs. Gordon Jaus, Koloa, Kauai, Hawaii, tells an interesting story of her family's name being on God's Christmas list. She says:

"A great part of our ministry has been spent in pioneer work. Our existence has varied from times of secure, comfortable living to times of real struggle to make ends meet. In one place all our resources had been pooled to establish a new church. Nothing was left for the layette we would need for the little one who was to join our three other children just before the Christmas season. Satan was on hand to whisper words that gnawed at my faith. 'Think of all the lovely gifts you have arranged for others to have, and look at you!' he taunted. 'Here you are in a hopeless situation and no one cares.' I poured out my complaint to the Lord. He heard me and calmed my anxious fear.

"On the following day two WMC groups, who knew nothing of my feelings, visited me within two hours of each other. The first brought the most beautiful layette I had ever seen. I was humbled at the remembrance of my doubt and wept with mingled sorrow and joy. The second group arrived with an equally lovely assortment. Neither duplicated the other. Our baby, Janet, arrived soon after with a wardrobe fit for a princess. She is with us now in Hawaii. We hope she will never forget that the God who had her name on His early Christmas list that year will *always* sustain her."

While the women in the United States are thinking of Christmas in terms of their adopted missionaries, WMC ladies in other lands are busy with plans too. Mrs. Janie Faulkner, missionary in Cebu City, Philippines, says: "Recently the WMC group of Bethel Temple met for a work session at the home of the American missionary. They sorted and mended used clothing and sewed small garments from remnants of new material which had been purchased with money each had helped to earn for this special project. Every woman present could have used the cloth for her own family, for the Filipino ladies are very poor in this world's goods. However, without realizing that they were sacrificing, they prepared for each national minister a parcel of clothing that will be a Christmas gift for his family. They have unconsciously learned that Christ became poor that they might be rich—rich in service for the Master."

WMC's the world over become bearers of God's Christmas gifts. ◀◀◀

Filipino women in WMC meeting, Cebu City, Philippines, making clothing for native pastors.





H. ARMSTRONG ROBERTS

The birth of Christ.

ness and in the shadow of death, to guide our feet into the way of peace.

37 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

CHAP. II.

1 And Jesus march all the Roman empire. 6 The nativity of Christ. 8 The east which is in the shepherds; 12 Mary and Joseph. 14 God for us. 21 Christ is incarnate. 32 Mary purifies. 38 Simeon and Anna prophesy of Christ. 40 who returned to Nazareth. 46 presented in the temple with the doctors, 51 and it subject to his parents.

AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenus was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David.)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that those days were accomplished, that she

of the power of God to change a life. But this one boy stirred the whole congregation.

"What does Christmas mean to you?" asked the teacher. The boy stepped forward and stood for a moment with his head bowed. Everyone waited politely. Perhaps he had memorized his answer and now—well, how often it happens! A child sees so many people staring at him and the words just don't come!

But this answer hadn't been memorized; it had been experienced. He raised his head and tears were streaming from his eyes. "Christmas," he began softly, "means that my mother and father are at home with us in the evening, and they bring us to Sunday school and church. I used to stay at home and take care of my little brothers and sisters while my parents were at the bars drinking. We would go to the bar and beg them to come home and put us to bed. They would promise, but they did not come. Now they are at home with us, we have good food and clothing, and I don't have to take care of my

HOME MISSIONS

UNTO YOU IS BORN A DELIVERER

By INEZ BRYANT
La Mirada, California

ABOUT THIS TIME OF YEAR WE HEAR THE PHRASE, "After all, Christmas *is* for children." Any number of things may have brought this about: over-spending for a child's present, the search for an excuse *not* to buy some adult a present, or many other reasons. Christmas—children—gifts—these three words are woven into a pattern and placed in our minds when we are quite young to remain there for a lifetime.

Christmas: the celebration of the birth of a Child. *Children*: beloved by all, and especially by that Child who, when He reached His own adulthood, took them, blessed them and likened them to the kingdom of God. *Gifts*? Here we could well find a flaw in that weaving of words.

What answer would you expect if you should ask your child, "What does Christmas mean to you?" And not only your own child, but those in your church, your Sunday school, your neighborhood. Usually the answer comes very quickly, "I get lots of presents." Then come the promptings, "But whose birthday is it?" "What is the *real* meaning of Christmas?" The child is reminded, for the moment at least, of the One we should remember on this day.

One Sunday, as part of a Christmas program, a teacher stood in a mission with his class of 12-year-old boys and asked them this question, "What does Christmas mean to you?"

About halfway down the line of boys was one who would give an answer which would cause all other remarks to leave the minds of the listeners. Each boy came from a home where sin had abounded; each boy gave an answer which told he really knew what Christmas meant. The teacher's own testimony was one which told

little brothers and sisters alone. Christmas means that my mother and father are not like they used to be."

No wonder Christmas meant more to him than any number of material gifts. This young boy knew the whole story of Christmas, of what it can mean to people throughout the world, yes, even to people within the boundaries of our own country. For it wasn't on some foreign field where this child had been neglected while his parents waited in sin for someone to tell them of Christ. It happened in the United States of America!

Have you ever read the Christmas story in the second chapter of Luke, a verse at a time? Look at the 10th and 11th verses. One version of the New Testament tells us: "They were terror-struck, but the angel said, 'Do not be afraid; I have good news for you: there



Indian children take part in a Christmas program.



Joyous Greetings

Members of the Home Missions Department staff wish to thank each Evangel reader who has so faithfully supported missions on the home front during 1964. Without you our missionaries could not have continued their dedicated ministry. May the Christmas season and the new year be filled with God's grace and goodness in your behalf.

is great joy coming to the whole people. Today in the City of David a deliverer has been born to you—the Messiah, the Lord."

"A deliverer has been born to you." This is the part of the Christmas story some of us fail to grasp. This is Christmas in the mind of God. This is Christmas in the lives of home missionaries all across our land today. "A deliverer has been born." The beauty of Christmas is more than the songs of the angels, the worship of the shepherds. It is more than the tinsel, the lights, the elaborate gifts. The beauty of Christmas is in changed lives, in captives set free, in broken homes established anew. The beauty of Christmas is in the face of a sober father, or a pure, loving mother.

The beauty of Christmas is in the heart of a Jew who has found Christ as his Messiah; in the song of a former Indian medicine man as he sings God's praises rather than the chants of his old trade; in the shining face of a deaf person who has "heard" for the first time that there is a Saviour.

Yes, Christmas is for children, and for grown-ups, and for all who need a Deliverer from sin and sorrow.

Born to be a King

(Continued from page two)

He died as King of the Jews. And He arose in holy majesty, the mighty victor over hell, death and the grave. He died, not only the declared King of the Jews, but of all men who would accept His atonement and acknowledge His personal kingship in their lives. Then He arose from the dead, and He lives today.

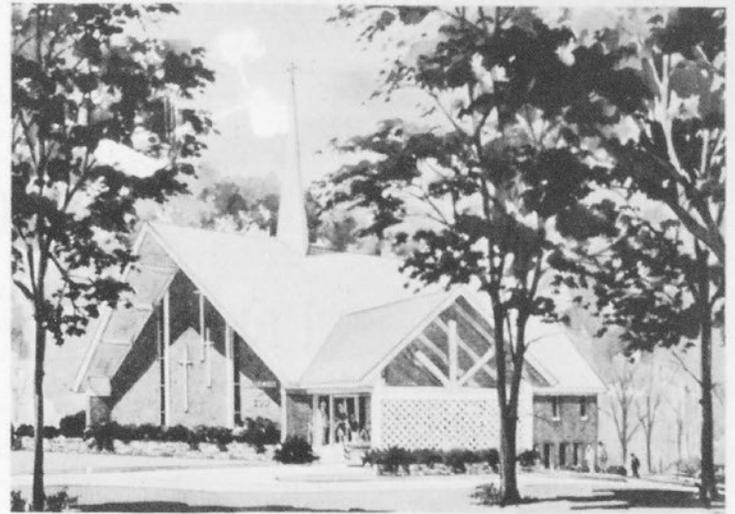
"I serve a risen Saviour, He's in the world today,

I know that He is living whatever men may say . . .

He lives, He lives, salvation to impart;

You ask me how I know He lives—He lives within my heart."

He lives in the presence of the Father as our royal Intercessor. But the day hastens when the King shall ride forth as John the Revelator saw Him, "clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture a name written, KING OF KINGS AND LORD OF LORDS" (Revelation 19:13-16). ◀◀



Architect's drawing of the church in Groton, Conn.

Progress at Groton

PROGRESS IS EXCITING. THE PENTECOSTAL EVANGEL SOME time ago told of a project in Groton, Conn., where the Joseph Stanleys were starting a new work. The new congregation had then purchased and paid for two acres of land. Sunday school attendance was around 80.

According to a recent report, brush has been cleared from the land and ground has been broken for the new church.

Plans for the new building were unveiled during a third anniversary service July 10. Mrs. Lennart Pettersson of Gales Ferry unveiled the architect's drawing of the proposed structure. The church had its first meeting three years ago in the Pettersson home. John W. Thompson, home missions director for Southern New England, was the guest speaker at the unveiling.

The ground-breaking service was held September 13 with George Flower, superintendent of the Southern New England District, as speaker.

The building plans, designed by Architect T. Frederick Norton of Mystic and Cranston, R. I., call for a structure of lava-block and brick. The main edifice will measure 48 by 80 feet and will seat about 300 persons. The building, fitting the contour of the land, will be two-story in the rear. The main level also will have an office, a choir room and a pastor's study while the downstairs unit will feature classrooms and a fellowship hall. A large parking lot is planned at the rear of the building, with a partially enclosed side entrance under which cars can pass to drop off members in inclement weather.

Until the new building is completed, the congregation is meeting in a school. The membership totals 150 with a Sunday school enrollment of 166. ◀◀

Offerings for Home Missions (including Indian, Alaska, Deaf, Blind, Foreign-Language, Prison, Teen Challenge, and Jewish ministries) should be mailed to

ASSEMBLIES OF GOD

HOME MISSIONS DEPARTMENT

1445 BOONVILLE AVE., SPRINGFIELD, MO. 65802

The Place of Education in the Pentecostal Ministry

BY G. RAYMOND CARLSON

President, North Central Bible College, Minneapolis, Minn.



IN PROPER CONSIDERATION OF THE subject before us, I would like to look briefly at two important matters—the ministry and education—in definitive terms.

The apostle Paul recognized the importance of his call and the sacred responsibility of that call. This is obvious by constant references made throughout his writings. Let me illustrate: "I magnify mine office [ministry]" (Romans 11:13). "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Timothy 1:12). "I was made a minister" (Ephesians 3:7). "I Paul am made a minister" (Colossians 1:23).

The Pentecostal ministry is a *glorious* calling—glorious because we serve and are led by the One who sits "upon a throne, high and lifted up; and his train [fills] the temple—One before whom the seraphims cry "Holy, holy, holy" (Isaiah 6:1, 3).

The Pentecostal ministry is a *holy* calling—holy because God calls. The Lord must always take the initiative. I may be old-fashioned or naive but I still believe God and not man or the church can assume this sacred task. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you" (John 15:16). The true minister is one not by his own choice but by the sovereign act of God.

The Pentecostal ministry is an *exacting* call—exacting because the church demands our best. The church was purchased at awful cost, the price of the Saviour's blood (Acts 20:28). There must be no shoddiness in our work.

The Pentecostal ministry is a *rewarding* calling and the rewards are

measured in something far greater than financial remuneration. "As poor, yet making many rich; as having nothing and yet possessing all things" (2 Corinthians 6:10).

The minister is a man of God speaking to men; he is a representative of heaven declaring God's message on earth. He takes God's message and frames it in man's language. The preacher is a person communicating a Person to a company of persons.

Let us turn our attention now to the meaning of education. Education, in its finest sense, is not the communication of subject matter. It is the changing of people. Education never *happens*. It *is*. Education is evidenced by certain definitive changes in a person. Through the educative process he is changed in perception, in response, and in behavior. By education a man's aptitude is enlarged, his desire is intensified, and his opportunity is shaped.

PROBLEMS TO FACE

There is a growing emphasis upon education in society today. Ignorance is outmoded. Life is demanding and dynamic. The industrial explosion after World War II gave need for educational advances. The arrival of Sputnik in 1957 revealed the importance of education in mathematics and the sciences.

But men are brought into turmoil with the consequences of their progress. Scientific achievement has brought many enjoyments, but it has also brought misery and despair. Men take pride in technological advances without considering the repercussions in the moral and spiritual realms. Men today are bowing to gods that satisfy their self-centered cravings.

Our society is vice-ridden and without a sense of responsibility to either God or man. Juvenile delinquency is the alarming harvest of the materialistic concepts of the day. The prevalence of alcoholism, crime, sex perversion, and filthy literature is all a part of the ugly picture.

In the religious world there is more concern about ecumenicity and eclesiasticism than evangelism. Modernism, liberalism, and neoorthodoxy have sown a crop that is bringing a sad harvest. Faith in Truth as revealed in the Word of God is regarded in many quarters as nonintellectual.

Young men entering the ministry must face this situation and come to grips with it. To successfully meet the onslaughts of the satanic devices of the wisdom of this world requires more than intellectual knowledge—more than a superficial knowledge of the Bible. The purely academic approach is inadequate. Truth is not to be sought after as a wholly objective matter. It must be recognized in the Person of Christ. We must live in full fellowship with Christ if we are to live in the full knowledge of truth. The Bible speaks of those who are "ever learning and, never coming to the knowledge of the truth" (2 Timothy 3:7).

Let us hear what the late Dr. A. W. Tozer had to say: "There is, unfortunately, a feeling in some quarters today that there is something innately wrong about learning, and that to be spiritual one must also be stupid. This tacit philosophy has given us in the last half-century a new cult within the confines of orthodoxy; I call it the Cult of Ignorance, and, according to it, never the twain shall meet. This is reflected in a wretchedly inferior

religious literature, a slap-happy type of religious meeting, and a grade of Christian song so low as to be positively embarrassing."

The problem we face with respect to scholarship is that it is absolutely necessary for us to understand the difference between God's wisdom and the wisdom of the world. We Pentecostal ministers must not turn away from scholarship; even humanistic scholarship may have something to say to us. Further, some acquaintance with the wisdom of this world has its place. A knowledge of those whom we contact, and some measure of understanding of their beliefs, can be useful. But let us never forget to test scholarship against God's holy and infallible Word.

The philosophies of man, arrived at by induction, speculation, or the exercise of man's own intellectual faculties, will fail. Human wisdom is powerless. "Where is the wise? . . . hath not God made foolish the wisdom of this world?" (1 Corinthians 1:20). "The wisdom of man knows not God" (1 Corinthians 1:21).

God's wisdom involves God's revelation. The wisdom of this world is constantly by one way or another seeking to arrive at truth; God's people have been given truth in divine revelation. The advocates of the two wisdoms are poles apart; there is constant tension between them.

PERILS TO FEAR

It is well to keep in mind the history of education in America. Harvard, our first college, was chartered in 1636 and was cradled on the bosom of the church. Listen to a statement from its objectives—"that everyone should consider the main end of his life and studies to know Jesus Christ which is life eternal." Its students were required to attend church, to pray, and to possess good character. Yale's founders were moved with a "sincere regard to and zeal for upholding and propagating of the Christian Protestant faith." Students were instructed to "live religiously, Godly and blameless of God's word . . . and constantly attend upon all the duties of religion in public and secret." Princeton was founded in the manse of a Presbyterian minister.

Of the 182 colleges and universities founded before the Civil War, 164 came into being under the influence of some branch of the church. I shall leave with you the matter of whether these colleges and universities have remained true to the wishes of their founding fathers. Is Oberlin the school which the noted evangelist Charles G. Finney envisioned?

The peril to fear is that we shall worship at the shrine of intellect and scholarship. Such worship is the worship of false gods. It is tragic when we depart from the teaching of the

Word of God. All of the findings of men must be bested by the criterion of the Word.

May I take two statements of the apostle Paul relative to the founding of the churches at Thessalonica and Corinth as background for an observation relative to his ministry at Athens. Following the founding of the church at Thessalonica Paul ministered at Berea and then went to Athens. There on Mars' Hill he delivered an eloquent discourse. It does appear that Paul accepted the taunting challenge of the Grecian philosophers (Acts 17:18) and met them on their own ground. They scorned him and in derision called him a *babbler* (literally, a "seed picker" or "one who makes his living by picking up scraps"; others translate it "cock sparrow" or "charlatan"). Paul was able to match them intellectually for he possessed the finest education available in his day, but when he spoke of the resurrection they sneered and laughed him to scorn. As long as he matched wits on an intellectual level they received him. But the poor results as compared with his ministry in Philippi, Berea, and Thessalonica (there is no record in Holy Writ of an Athenian church), may indicate something to us.

Later he wrote to the Thessalonians, "For our gospel came not unto you in word only, but also in power, and
(Continued on page twenty-eight)

J. A. SYNAN REELECTED CHAIRMAN, PENTECOSTAL FELLOWSHIP OF NORTH AMERICA

SPRINGFIELD, MO.—The 17th annual convention of the Pentecostal Fellowship of North America drew hundreds of people to this "queen city of the Ozarks." J. A. Synan, chairman, and all other officers were reelected to serve another one-year term.

Representing 16,000 churches in 18 denominations throughout the U.S. and Canada, the delegates met for three public services each day beginning Tuesday, October 27, and ending with a great service Thursday night, October 29. The youth commission and missions commission had preconvention sessions on Monday night. Paul L. Walker was guest speaker at a youth banquet held in the Assemblies of God cafeteria on Tuesday evening. Owen Carr was elected chairman of the youth commission and J. P. Hogan was named chairman of the missions commission.

Activities of the women's auxiliary created a great deal of interest. A very helpful conference on women's church work was conducted by Mrs. Carl Isaac, auxiliary chairman. Highlight of the women's activities was a luncheon on Thursday which was addressed by Mrs. Blanche King. The cafeteria was filled for this occasion and the Spirit of the Lord moved upon the women in a marvelous way.

During this luncheon service Mrs. J. R. Flower gave a message in tongues, followed by interpretation. A few moments later a missionary from Israel who was present (Mrs. J. W. Kossman, of Jerusalem) asked if she might make a statement. She said Sister Flower had spoken in modern Hebrew as used by most Israelis and she understood what was said. "I am the Messiah," Sister Flower had said in Hebrew though she

never has studied this language. Speaking by inspiration of the Spirit she had exhorted the women to be out laboring for Christ while there is opportunity because the night is coming when no man can work.

Sister Kossman said she understood the Hebrew message very clearly and was waiting to see whether the Holy Spirit would give an interpretation. After a brief pause Sister Flower began speaking in English. "I was disappointed at first," said Mrs. Kossman, "for the first part of what Mrs. Flower said in English was not what she had said in Hebrew. However, there came a rather abrupt change in the tonal quality of Mrs. Flower's voice; she began to speak as though she were praying, and from this point on she gave an accurate interpretation of the message she had given in Hebrew." It was clearly a miraculous utterance in the Spirit—a message in a modern language unknown to the speaker, followed by a general exhortation in English and then by an English interpretation of the foreign tongue. The incident was part of a service mightily filled with the presence of God.

All the convention days were filled with inspiration and blessing. The fellowship was sweet; the anointing of the Spirit was upon every part of the program including the sermons, prayer services, testimony meetings, missionary films, and communion service.

The chairman announced that the next annual convention of the P.F.N.A. will be at Dayton, Ohio, October 26-28, 1965.

please turn page for photos of PFNA convention

PENTECOSTAL FELLOWSHIP IN THE OZARKS



J. A. Synan

Throngs Gather in Springfield for the 17th Annual P.F.N.A. Convention



The convention sessions were held in the Central Assembly of God.



A busload of Free-Will Pentecostal Baptists came from Dunn, N. C.



The "Forward in Faith" trio (Church of God) from Cleveland, Tenn., sang some numbers.



This male quartet came from Southwestern (Pentecostal Holiness Church college in Oklahoma City, Okla.)



The Musical Four, a "young people's" quartet of Free-Will Pentecostal Baptists from North Carolina, sang several times.

Springfield women dressed in early Ozark costumes to serve apple juice at the women's luncheon.



Members of the Church of God (with headquarters at Cleveland, Tenn.) constituted this large delegation at the convention.



Officers of seven local chapters attended the convention and five other chapters were represented unofficially. First row: Oda Jones, Rockford, Ill.; Glen G. Grove, Los Angeles, Calif. Second row: Joe Dunets, Portland, Oreg.; David Frank, Des Moines, Iowa; Richard Bishop, Chicago, Ill. Third row: Daniel Ippolito, Toronto, Canada; Alberico DiVito, Montreal, Canada.



Members of the PFNA board of directors represent 15 different denominations. First row: Dr. C. M. Wortman, T. F. Zimmerman, Terry Crews, J. A. Synan, Herbert Carter. Second row: E. J. Fulton, A. S. Bursey, W. H. Turner, Charles Conn, William Spencer. Third row: Gayle F. Lewis, H. D. Mitzner (standing in for Howard P. Courtney), R. Bryant Mitchell, M. E. Nicholls (standing in for Rolf K. McPherson), W. D. McIntyre. (Members not present include Tom Johnstone, Wade H. Horton, Ira H. Moses, Carlton Spencer, and Chester I. Miller.)



These six youth leaders represented six different denominations. First row: Jack Hayford (International Church of the Foursquare Gospel); Leonard Drew (Pentecostal Free-Will Baptists); Owen Carr (Assemblies of God). Second row: A. E. Miles (Free-Will Baptists of Pentecostal Faith); Roy King (Pentecostal Assemblies of Newfoundland); Clayton Davis (International Pentecostal Assemblies).



These two men have attended all 17 annual conventions of the PFNA. E. J. Fulton (left) was formerly the general chairman of the Open Bible Standard Churches. Dr. C. M. Wortman is general secretary-treasurer of the Pentecostal Assemblies of Canada.



Leaders of various denominations clasped hands or embraced one another in a true "ecumenicity of the Spirit" following the Communion service.



Gavels were presented to former chairmen of the PFNA. Left to right: James A. Cross, Walter E. McAlister, Gayle F. Lewis, E. J. Fulton, H. D. Mitzner (standing in for Howard P. Courtney), J. A. Synan (who served 1950-51 in addition to his present term), and J. C. Jernigan (who was the first chairman).

This is just one section of the crowd that filled the Assemblies of God cafeteria for the women's luncheon.



Night speakers were Ivan Rogers (Open Bible Standard Churches), Danny Drake (Church of God), and Kenneth Erickson (International Church of the Foursquare Gospel).



Among the morning and afternoon speakers were Herbert Carter (Pentecostal Free-Will Baptists), W. D. McIntyre (Free-Will Baptists of Pentecostal Faith), and A. S. Bursey (Pentecostal Assemblies of Newfoundland).

Mrs. Carl Isaac (standing) and other leaders participated in a symposium on women's work in the church.





Your Questions

Answered by Ernest S. Williams

The Bible says Bernice was sister of Agrippa before whom Paul spoke. Was she also Agrippa's wife? (Acts 25:13, 23; 26:30).

The Dictionary of Religious Knowledge says, "Bernice, the eldest daughter of Herod Agrippa 1, and sister of Herod Agrippa 2, married first to her uncle Herod, king of Chalcis, after whose death she lived under suspicious circumstances with her brother. . . ." Her moral record is not good.

In Isaiah 2:2 the prophet speaks of the last days, a time when Christ will reign. In Acts 2:17 Peter applies the promises made through Joel to the present as the last days, saying, "And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh." Some say we have no right to claim the promise of blessing foretold by Joel to this age, as it is a millennial promise. Can you explain concerning "the last days"?

The Bible speaks of two different last days. "In the last days perilous times shall come" (2 Timothy 3:1). This refers to the apostate and even immoral conditions of the days preceding the coming of Christ for the Church. The last days spoken of by Isaiah refer to the time of millennial blessing when Christ shall rule and "neither shall they learn war any more."

As to God's pouring out His Spirit on all flesh, I believe this will follow the restoration of Israel as described in Joel 2, in the kingdom age. But, since Peter quoted that passage as describing the blessing of Pentecost, I believe Christ pours out the Spirit on believers in this age as He will also on those of the age which is to come.

Please explain the difference there is (if any) between the soul and the spirit.

Since death is spoken of as giving up the spirit, and also as giving up the soul, some theologians have believed the spirit and the soul are the same, describing two attitudes of what Paul speaks of as the inner man. "Though our outward man perish, yet the inward man is renewed day by day" (2 Corinthians 4:16).

But the Bible teaches a distinction between the soul and the spirit. The soul is considered the seat of our self-conscious life, the domain of the affections and emotions. The spirit is considered the seat of intelligence. "For what man knoweth the things of man, save the spirit of man which is in him?" (1 Corinthians 2:11). The spirit is the center of our spiritual life and of God-consciousness. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



The Lord's Flock

Sunday School Lesson for December 27, 1964

JOHN 10:9-17, 27-29; ROMANS 8:35-39

BY J. BASHFORD BISHOP

In the 10th chapter of John's Gospel we have a revelation of the love of Christ for His own. It is one of the most arresting and heart-warming to be found anywhere in God's Word! According to our lesson title we shall emphasize especially Christ's all-sufficient provision for those who have accepted Him as their Shepherd.

1. *Christ Is the Door of Salvation.* "I am the door." (a) Christ is the only door of access into the true church. See John 14:6; Acts 4:12. (b) Human wisdom, effort, philosophy, and ethics vainly try to find a door of access into the knowledge, love, and grace of God. (c) The one and only condition of salvation is a vital union with Christ. He is the door to repentance, forgiveness, and access into God's presence. He is the door of prayer, power, and service.

2. *Christ Is the Door to Spiritual Provision.* (a) He is a door of safety—shutting His sheep in and shutting the world and its dangers out! (b) He is a door of

GET BACK TO THE SHEPHERD!



liberty—"they shall go in and out." The truest liberty is Christian liberty. Those who belong to Christ do not go in and out of salvation but, in their going out and coming in, they enjoy His presence and blessing. (c) He is a *door of sustenance*—"and find pasture." In Jesus all the needs of man's nature are met—intellectual, moral, spiritual, and social!

3. *Christ Is the Shepherd of the Flock.* (a) He gave His life for the sheep (John 10:10-13). In these verses we see Christ contrasting His own tender love and self-sacrificing care for His flock with the loveless, heartless, self-professionalism of his critics. However, the "thief"—who comes to kill and destroy—seems to speak particularly of Satan the great destroyer of man's soul. By contrast, Christ set forth the necessity of His own death and emphasized its voluntary aspect (v. 17). (b) He imparts life to the sheep. He said: "I am come that they might have life, and... more abundantly." Christ died not only to save us from all the destructive works of Satan, but to lead us into a fullness of life which an unredeemed man can never know. (c) Christ knows His sheep (v. 14). The Oriental shepherd has an intimate knowledge of his flock. One such shepherd was asked if he counted his sheep every night. On answering that he did not, he was asked how he could know if they were all there. His amazing reply was: "If you were to put a cloth over my eyes and bring me any sheep and only let me put my hands on its face, I could tell in a moment if it were mine or not." Christ knows His sheep from those who are not; He knows them individually. He calleth his own by name." He knows their needs and every detail of their lives.

4. *Christ Is the Keeper of the Flock* (John 10:28, 29). Many evangelicals, in their zeal to steer clear of extreme "eternal security" teaching, have gone to an opposite extreme in avoiding entirely such verses as these. While we would not teach a security which would seem to sanction careless living, we must not forget there is a scriptural security for all who are born again and seek to abide in Christ's will. Christ's words make it clear that, regardless of all outward circumstances, He is able to keep His sheep safe!

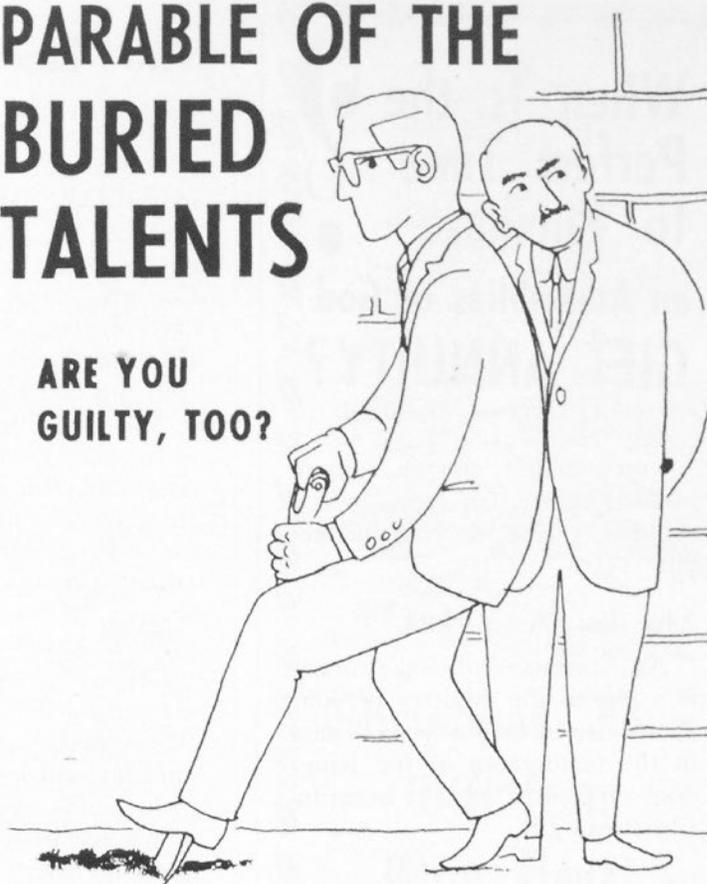
5. *Christ's Keeping Power Is Emphasized* by Paul (Romans 8:35-39). To the Christian conscious of his own human weakness, or fearful in the face of the "dangers, toils, and snares" of everyday life, these words are a source of tremendous inspiration and encouragement. In verse 35 Paul mentioned some of the things Christ's sheep may face—tribulation, distress, persecution, famine, nakedness, peril, war—yet he made the grand declaration: "In all these things we are [*present tense*] more than conquerors!" The secret is "through Him that loved us"!

Here is an affirmation to be believed! By virtue of our union with Christ in His death, burial, and resurrection we share in all the benefits that accrue therefrom! Christian living is not the consequence of trying to be holy, and of struggling in the power of the flesh, but must be the result of faith in Christ and of the appropriation of Christ Himself!

Worry pulls tomorrow's cloud over today's sunshine.

PARABLE OF THE BURIED TALENTS

ARE YOU GUILTY, TOO?



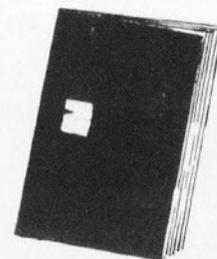
A pastor and a Sunday school superintendent were intrusted by their Master with ten talents.

There was a very small school, with only a few workers. The talents seemed valuable indeed. Not wanting to risk losing the talents, they buried them in the routine duties of their work.

Looking only now and then to be sure the talents were still there, they didn't try any new ideas about increasing their treasure. When called to account, they smiled and said, "We still have the ten talents!"

Another pastor and superintendent with ten talents said to each other, "How can we use these talents to *gain*?" They decided the answer was to *train*. They did. When later they were called to account, they had added three new workers, fifteen new pupils, and new knowledge and inspiration. The pastor looked at the superintendent and smiled. "Train and gain!" he said.

This year's training month selection, **Helping the Teacher**, by Findley Edge, is an exceptionally practical book which will help the teacher both in planning the lesson and in actual classroom technique. Order early. No. 2-520, \$1.50 each



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The Place of Education in the Pentecostal Ministry

(Continued from page twenty-three)

in the Holy Ghost, and in much assurance" (1 Thessalonians 1:5). Is it any wonder that Paul left Athens for Corinth where he "determined... to know nothing among [them] save Jesus Christ, and him crucified" (1 Corinthians 2:2; compare 1:18-29)?

The preaching of the gospel is not foolishness because of the preacher's ignorance. But the preacher must ever recognize the need of the Holy Spirit for "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Corinthians 4:7).

Let us beware the human fallacy of a mere intellectual presentation of the claims of the gospel. A cold, lifeless ministry will leave audiences cold and lifeless. The Bible tells us, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

Glen Martin stated at a large church conference: "Some of us have trusted too much in organizational powers, some in gimmick evangelism, some in intellectual profundity, some in Madison Avenue, Mickey Mouse, and program novelties... We have been depending too much upon ourselves and our devices, and too little upon one another and upon God." Preachers to be successful are neither self-made, man-made nor factory-made; they are God-made.

A matter of great personal concern relates to the response of our Pentecostal youth to the call of God. Long observation has made me realize that young people answer the call to the ministry during times of revival. God in His sovereignty can call men in any environment, but it appears that a spirit of revival brings men to the place where they hear and obey. In the measure that a church experiences revival, to that degree its youth answer the call of God. A church should manifest deep concern if it produces no Timothys.

Today our secular colleges are bidding for our youth. I am not willing to let all of the cream of the crop enter the professions and the business world. We must furnish our young people with a balanced, Christian view of life in which a desire to do the will of God reigns supreme. The

church has a responsibility of developing potential preachers.

Leadership in our churches and the Pentecostal Movement must be committed to those who know the Bible. The liberal arts road is not the road our ministry should take for terminal training. Let ministerial training be in the framework of schools which center around the Bible.

PRECEPTS TO FOLLOW

God's program for the guidance and development of His people has always been educative. A search of both the Old and New Testaments will quickly prove this point. From the "schools of the prophets" mentioned in the First Book of Samuel to Paul's exhortation, "Study," given to Timothy, stress is laid on learning "the way of God more perfectly."

Education involves training. And training is important. The atmosphere in which young people find themselves in their college life is very important. These years, in most cases, are the first adjustments to influences away from their homes and churches. A person normally forms his personal philosophy after beginning his college life. The personnel of the college, the climate and philosophy of the college contribute greatly to the shaping of the student's philosophy of life.

The Pentecostal dimension is impor-

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Modern Christmas

The hustle and bustle and shuffle of feet,
The thumping and bumping of folks on the street,
The singing, the ringing of bells that you hear,
All join to proclaim this "season of cheer."

By the eyeing and sighing, then buying of things,
By the gladness, or madness, which festivity brings,
One's reason this season could lead him to think,
" 'Tis time to be merry, to eat and to drink."

The joys from the toys for the boys and the girls—
The planes and the trains and the dollie that twirls—
The sighs and the cries of delight tend to say,
"I've no time for Christ; 'tis time now to play."

The earth gives no worth to the birth of God's Son;
His Begotten—forgotten—replaced for mere fun.
Sinful wrecks use an "X" in the place of His name,
And give Santa high honor, putting Jesus to shame.

Man's need is to read and to feed on God's Word;
Let telling and swelling of His praise be heard.
Let love fill the air with joy such as His;
Let's tell of the Saviour, whose birthday it is.

—Milton Davis



Christmas Is a Gift from One Heart to Another

It all began with a Gift—on a quiet night and in a most unlikely place. God gave the greatest gift that He had to a needy world. It was a supreme sacrifice; but Jesus was given freely on that first Christmas Day—from God's heart to ours.

Of course we cannot give salvation and healing—these are God's to bestow. But He does expect us to give what we can, and freely from the heart. What we can give numbers some very wonderful gifts—a home, food, clothing, education, spiritual training for homeless and neglected children; and comfort and financial security for the sunset years of aged ministers and missionaries. These are glorious gifts to receive by those who need them—thrilling gifts to be able to give. And you can do this.

Give to the ministries of the National Department of Benevolences this Christmas. Your gift will lighten your heart—as it lightens the load of care from shoulders both very old and very young.

Address your Christmas offering to:

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Springfield, Missouri

tant in developing the spiritual life of the prospective minister. The spiritual environment surrounding academic training has influence on the attitudes which are created within the student as he learns.

Education relates the student to his environment—how to live in it, adjust to it, and work in it. When education considers only a man's visible environment it fails to be complete. Education that is related to and combined with spiritual life will give a man sensitivity to the Spirit of God and an understanding of a "walk in the Spirit" in service for God.

We do well to seek training for Pentecostal ministry in a Pentecostal setting. Excellence of scholarship and spirituality are not in opposition to each other. They are compatible, but we must never sacrifice spirituality on the altar of scholarship so-called. May the faculties of our Pentecostal schools always be mindful of their sobering task.

May our ministerial students have the experience of which Oswald

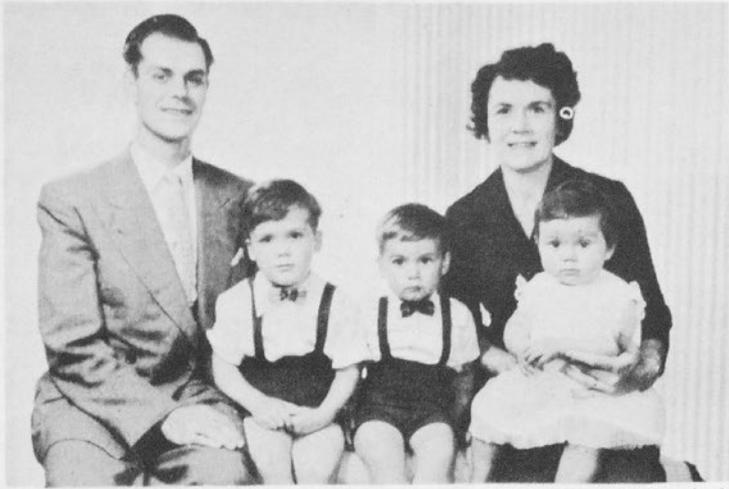
Chambers wrote regarding the Bible college in which he served. He said: "It is not its practical activities that are the strength of this Bible training college: its whole strength lies in the fact that *here you are put to soak before God*. You have no idea where God is going to engineer your circumstances, no knowledge of what strain is going to be put upon you either at home or abroad, and if you waste your time in overactive energies instead of getting in to soak on the great fundamental truths of God's Redemption, you will snap when the strain comes. But if this time of soaking before God is spent in getting rooted and grounded in God on the unpractical line, you will remain true to God whatever happens."

Educational standards in the Pentecostal Movement are under constant review. This is as it should be. But my plea is for care and discernment in recognizing where these standards cease to be a means and become an end. May academic excellence never dim evangelistic fire. ▲

SOUTHEAST AREA

SPIRITUAL LIFE—EVANGELISM PRAYER CONFERENCE
FAITH MEMORIAL ASSEMBLY OF GOD, ATLANTA, GEORGIA
JANUARY 7, 7:30 P.M.—JANUARY 8, ALL DAY





This photo of the Philip Cochrane family (associate missionaries) was taken in August 1961. Philip, David, and Elizabeth now have a baby sister named Ruth.

Saved by a Little Child

(Continued from page seven)

Our only comfort was that Kutala, Bagba, Filemona, Stephen, and others were well grounded in the Scriptures and able to continue to build on foundations that had been laid. We wept, not over the loss of material possessions, but for our beloved Christians and our poor deformed lepers at Bethesda Leproserie (which we opened ten years ago) as with tear-dimmed eyes they bade us Godspeed. Our hearts seemed to break within us. "Why, oh why, did it have to be like this?"

We made a detour of 15 miles to avoid meeting the rebels that held Ndedu village just five miles from the mission. On arriving at Dungu we saw thousands of people swarming in front of the government buildings. At the post office the ground was littered with papers, unopened mail, and official forms. The rebels had thrown into the streets all existing files and documents making a clean sweep to set up their own form of government. Everyone had been ordered to gather to hear the new laws and witness the public executions of officials.

We drove fairly slow through the town, and to our amazement no one stopped us. We were literally weak with relief when we reached the other side and drove out into open country. This was short-lived, for after traveling thirty miles along the road to Faradje, we were made to halt. A ten-ton truck full of rebel soldiers was in the middle of the road headed in the same direction. Two menacing rifles and an evil-looking spear pointed straight at our windshield from the back of the truck. I had never seen such wicked-looking men in all my eleven years in Congo.

The leader whose name was Reginald asked us for our traveling paper. We did not have one, so he said that we would have to travel the rest of our way with them and they would protect us! At the leader's order a rebel clambered onto our roof rack; another got into the car with his bottle of beer, and a third squeezed in beside our daughter Elizabeth, blowing smoke into her face as he did so. Poor little Liz! Her eyes were as big as saucers when she saw the guns they had with them.

Every seven miles or so they stopped to look for government soldiers and officials. At some places they threatened villagers, trying to make them tell where the

runaways were hidden. One man was forced to lie face down on the ground. While we looked on, a rebel brought his machete down with a sickening thud, and I expected to see a head roll. Philip, our oldest boy, stood staring absolutely petrified. The machete had come within a hair's breadth of the man's head. "Now," said the rebel, "that is to make you fear." To the African villager he said, "We will kill you if we find that you are hiding anyone."

At about three o'clock we stopped and the rebels took Phil, my husband, back down the road. Some African had told them that there was an official hiding out five miles away. I don't know why they made Phil go with them, but I was very afraid. They left the rest of us with four rebels to guard us. We waited two hours. At last I asked one of the rebels if I could not speak to the leader. I think they were getting bored and wanted some excitement, so they let us take the Jorgensons' car to find the rebel leader and my husband. Some five miles down the road we saw houses burning. Then we saw a car whose owner had fled. Later Phil told me the story:

He had recognized the car as belonging to the Dungu administrator, but said nothing. The rebels were ready to kill the man who had given a hiding place to the official. Phil asked if he might speak to the doomed man about his soul. The rebel leader refused, so Phil could only pray quietly. The man's life hung in the balance. Then all of a sudden he said, "Let the man go; he is a fool." If Phil had not been there this man would have been murdered.

With baby Ruth in my arms I went to the leader and said in my best French: "We thank you very much for your protection. But now it is evening and my baby needs milk. I cannot feed her, and we have been in the hot sun five hours and her milk is all sour." He looked at me for a long time; then he turned to his secretary and told him to give us a traveling paper. He handed it to me and we were allowed to go. Had baby Ruth been sent to us for such a time as this? As I held her close in my arms, I knew in my heart that without her we probably would have remained in rebel hands.

The following day at noon we arrived at the Congo-Uganda border. The rebels had not yet reached this town. For some reason the officials kept delaying and making excuses. We waited until dark, then decided to try to get some sleep at a deserted mission station nearby. However, the government soldiers demanded the ignition keys for Jorgensons' new car. There was no use objecting for they held loaded rifles.

Early the next morning we went down to the customs offices again, and they continued to stall. All we could do was quietly pray. The morning passed, and in desperation I took baby Ruth in my arms once more and went into the office. This time Ruth yelled as hard as she could and then threw up. I begged them to allow us to go, as my baby needed milk; then I just burst into tears. Quickly the official behind the desk said, "Don't cry, don't cry; you shall cross over the border right now," and we did. Later we learned we were the last to leave the Congo by road.

Through baby Ruth, the Lord had delivered us from the will of our enemies. ◀◀◀



GLEN BURRIS
ELECTED
DISTRICT
SUPERINTENDENT

CHEYENNE, WYO.—Glen Burris was elected superintendent at a special called session of the Wyoming District Council on October 8, 1964. The vacancy in the office was created by the resignation of E. C. Beard who had served with faithfulness

and dedication for more than five years. The new superintendent served the District formerly as Christ's Ambassadors President and Sunday School Director.
H. W. Thiemann, Dist. Secy-Treas.

DEDICATION

Dedication of the Assembly of God, East Greenville, Pa., Dec. 20, 2:30 p.m. Russell Williams, district superintendent, speaker. The Eastmen Quartet of Landsdale, Pa., providing special music. All-church hymn-sing featuring the quartet at 7 p.m.—by Robert E. Hafner, Pastor.



Open My Eyes

While shepherds watched near Bethlehem,
 And angels sang on high,
 Did people in Jerusalem
 Know God was drawing nigh?
 When Mary with her Baby came
 An offering to make,
 Did any guess that Baby's name
 Would make the temple shake?

Or when, at twelve, as Jesus taught
 The leaders of the land,
 Could they suspect His words were
 fraught
 With pow'r that would unhand
 Their grasp on Israel's life and mind?
 Ah, no. These did not see.
 I wonder, then—am I as blind,
 And miss the truths near me?

—CHARSTEN CHRISTENSEN



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MISS-East End A/G, Meridian	820.00	Gardens	2,250.00
MONT-A/G, Cut Bank	1,100.51	SO IDAHO-1st A/G, Nampa ...	304.00
NEBR-A/G, Pender	229.25	SO MO-1st A/G, Jennings	544.26
N J-Bethel A/G, Newark	497.35	SO NEW ENG-1st A/G, Wor-	
N MEX-1st A/G, Roswell	788.28	cester, Mass.	2,158.37
N Y-1st A/G, Binghamton	3,000.00	S TEX-Trinity Tab. A/G, Bay-	
N CAR-Oakwood Park, A/G,		town	1,266.47
Gastonia	215.09	TENN-1st A/G, Memphis	1,068.14
N DAK-A/G, Minot	409.00	W FLA-1st A/G, Crestview	515.00
N CALIF-NEV-Neighborhood		W TEX-1st A/G, Plainview	317.00
Church, Santa Clara, Calif.	1,146.89	WIS-N MICH-Bethel Tab., Mil-	
NO MO-1st A/G, North Kansas		waukee, Wis.	569.00
City	184.00	WYO-A/G, Newcastle	353.29

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Calif	Brawley	A/G	Dec. 27-Jan. 10	Neville & Beulah Carlson	Byron E. Owens
	Lodi	First	Dec. 27-Jan. 3	Bobby Clark	Gene Forrest
Fla.	Fort Myers	First	Dec. 27	Frank J. DePolo	Ray Shulz
Hawaii	Kahului Maui	A/G	Dec. 29-Jan. 10	Stanley P. MacPherson	Glen McCollister
Mo.	Kansas City	Fairmount Tab.	Dec. 20-27	Lindy Lummer	R. L. Oney
	Thayer	A/G	Dec. 27	Carl L. Tillery	H. N. Furr
Ohio	Findlay	First	Dec. 27-31	The Tanner Team	Carl Malz
	Niles	A/G	Dec. 23	The Tanner Team	Paul J. Emery, Jr.
	Toledo	First	Dec. 27	John French	George G. Martin
Okla.	Sand Springs	Skyview	Dec. 27-Jan. 10	D. R. & Mrs. Clements	Lawrence M. Reed
	Woodward	**A/G	Dec. 27-Jan. 10	Leonard Negrin	Carl A. Nicholson
Pa.	Shade Gap	*Fair Ridge	Dec. 27-Jan. 3	Dave & Pat Johnson	Bely C. White
Tex.	Andrews	First	Dec. 16-27	Tommy & Esther Lance	R. V. Luna
	Fairfield	High School Aud.	Dec. 22	Tommy & Esther Lance	
Ecuador	Guayaquil	A/G	December	Charles H. Cass	Lowell Dowdy
England	London	A/G	Dec. 20—	Bob & Jeri Winford	Thomas Woods
N. Cal.	Noumea	A/G	Dec. 19-23	Tommy Barnett	John Ledru
Phil.	Iloilo City	(Ball Park)	Dec. 27-Jan. 3	Tommy Barnett	Gunder Olsen
	Manila	*A/G	Dec. 27—	Mrs. Mel Jennings	Kenneth McComber

*Children's Revival

**Workers Training

Due to printing schedule, announcements must reach *The Pentecostal Evangel* 30 days in advance.



Season's Greetings

At this season of the year we of the Gospel Publishing House would like to greet you, our friends, with thanks in our hearts for your patronage and goodwill.

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For all the courtesies extended us during the past year, we thank you sincerely. We urge you always to consider your Gospel Publishing House for religious literature and supplies.

As we reflect again upon the lowly stable, the manger, and Bethlehem's Babe let us rejoice and be thankful for God's great gift, His beloved Son. May yours be a joyful Christmas and a prosperous New Year.

YOUR GOSPEL PUBLISHING HOUSE

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